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Gonosologium Novum:

OR, A

NEW SYSTEM

Of all the Secret

INFIRMITIES and DISEASES,

Natural, Accidental, and Venereal in

MEN and *WOMEN*,

That Defile and Ruin the Healths of themselves and their Posterity, obstruct Conjugal Delectancy and Pregnancy, with their various Methods of Cure.

To which is added,

Something particular concerning Generation and Conception, and of Miscarriages in Women from *Venereal* Causes. The like never done before.

Useful for Physicians, Surgeons, Apothecaries and Midwives, as well as for those that Have, or Are in Danger of falling under any such Impure or Defective Indispositions.

With a further Warning against QUACKS, and of some late Notorious Abuses committed by them, shewing who they are, and how to avoid them.

By JOHN MARTEN, Chirurgeon.

Written by way of Appendix to the Sixth Edition of his Book of the VENEREAL DISEASE lately Publish'd; and done with the same Letter, on the same Paper, that those who please may bind it up with that.

Discere quæ puduit, scribere jussit, &c.

LONDON:

Printed for, and sold by *N. Crouch* in the *Poultry*, *S. Crouch*, in *Cornhil*, *J. Knapton*, and *M. Atkins* in St. *Paul's* Church-Yard, *A. Collins* at the *Black Boy* in *Fleet-street* *P. Varenne* at *Seneca's* Head in the *Strand*, *C. King*, *Westminster-hall*, Booksellers, and at the Author's House, the further End of *Hatton-Garden*, on the left Hand beyond the *Chappel*, *John Marten*, Surgeon, writ over the Door, 1709. Price Stricht 1 *s.* 6 *d.*

The Reader is Advertis'd to read the PREFACE and CONTENTS before he reads the BOOK, the better to inform him of the Scope and Intent of it, and ſhew him the danger of falling into the Hands of *Quacks* and *Mountebanks*.

THE PREFACE.

SIxteen Years ago, or more, I had wrote ſomething upon the Heads of the enſuing Treatiſe, which I then had thoughts of Printing; but by one means or other of Buſineſs, I was put by, ſo that it lay dormant among my Papers, almoſt quite forgotten, till upon Printing the laſt (viz. Sixth) Edition of my Book of the Venereal Diſeaſe, *lately Publiſh'd, it came occaſionally into my Mind, and which upon a freſh peruſal, I reſolved to Print with that; but the Fifth Edition of that Book ſelling off faſter than expected, and the Sixth in haſt call'd for, I had not time to model it, and digeſt it into that Order and Method as the many obſervations I have made ſince in my Practice, did require, and therefore left it out, with an intention however to Print it by way of Appendix to that Edition the firſt opportunity I had, with ſuch neceſſary Alterations and Additions as ſhould recommend it, beyond its being thought any Impoſition upon the Buyers of that Book. Accordingly, it is now done, and Printed with the ſame Letter, on the ſame Paper, for the better conveniency of thoſe that pleaſe to bind it up with that; and tho' it contains full twelve Sheets, which by rate makes a half Crown Book or more, it is charg'd but at eighteen Pence, which is the ſame or leſs than it would have ſwell'd the other Book to, had it been Printed with it, ſo*

that both for Matter and Price, 'tis preſum'd 'twill not be found unacceptable.

The motive of my Printing a Treatiſe of this Nature, was from the numbers of People coming daily to me with their Complaints of Secret Infirmities *and* Diſeaſes *of divers kinds, many of which neither they, nor the Phyſicians or Surgeons they had conſulted, could account for; and their Caſes moſt commonly reſiſting the uſual Methods in Practice, and their meeting afterwards with my Book, gave them other ſort of Thoughts concerning themſelves, which upon enquiring into, comparing, and coming to me about, I can ſafely declare, I found, that not one in ten of the* Secret Maladies *complain'd of, but had its riſe Originally from the* Venereal Taint, *and I was daily more and more convinc'd of the Truth thereof, becauſe no Methods whatever would effect a Cure, but the powerfully* Antivenereal; *I mean as to thoſe Maladies that were* Venereal, *natural Infirmities and Diſeaſes were otherways to be accounted for. I ſay, the many Indiſpoſitions both Men and Women, labour'd under, from unknown (as to Original, and Unthought of, as well as Perplexing and Troubleſome) Cauſes, and the thouſands in this Nation that do ſtill labour under the like Inconveniencies to their grief, put me upon the Thought of writing this Appendix, that ſuch as know not (having already fruitleſly try'd, that is the Womenkind, all the old Midwives, Nurſes and good Women in the Town, and even many of them Phyſicians and Surgeons alſo) may be directed where to have Cure for their imagin'd uncurable Diſtempers, which ſome through Modeſty or Baſhfulneſs, or believing there can be no Cure, are quite diſcourag'd from ſeeking after.*

How

How many married Men and Women have complain'd to me of Seminal *and other* Weaknesses, Gleets, *&c. to their depriving them of having Children? How many totally defective or incapable of performing the Conjugal Duty, being wholly abridg'd of that pleasing Sensation, and that from* Venereal *as well as Natural and Accidental occasions, is almost incredible to consider? and which many times upon a very little necessary Direction and Medicine have been restor'd, tho' of divers Years standing, and to their apprehensions for ever irrecoverable; and doubtless there are many more, which by labouring under (as they think irrepairably) the same Inconveniencies, live unhappy Lives, Women that can have no Children thinking it their Faults, when the defect is on the Man's side, and Men knowing themselves defective, charge it on the Womans, and Women with known Infirmities charge it on their Husbands, to the occasioning Discontents, Animosities and worse Breaches, which by a little prudent management and proper administrations, may probably be remedied to the satisfaction of one and t'other as the ensuing Appendix 'tis hop'd will evince.*

And as there are Numbers that labour under and are afflicted in their Secret Parts, *with* Infirmities *and* Diseases *hindering Conjugal Conversation and Procreation, and which more than any thing, (especially the modest Class of People,) give them great Concern and Trouble, this will inform them as to the Nature, Cause and Cure of those* Maladies; *and not only that, but also how to prevent the like Injuries in those that may fear them, or by any inconsiderate rashness or inadvertency, may before they are aware, be brought into them: For here Young People are*

ſhewn what Conſtitutions they are of, and at what Age it is beſt, and whether and when it is convenient for them to Marry, for the preſervation of their Healths; for many by too early Marriages, enervate their Strength, or bring themſelves into Diſeaſes, &c. *And as young People in Marrying, aim at Pleaſure more than any thing elſe, they will herein find the inconveniencies that follow by the exceſſive devoting themſelves, to thoſe Pleaſures. Old People or Impotent Ones, are directed, the Cauſe and Cure of their Imbecilities, and the many Inconveniencies and Injuries that attend late Marriages in both Sexes.* Barrenneſs *in Women and* Conception *is treated of to advantage, and many things for the Publick Good, is obſerv'd, as* Weakneſſes, Whites, *&c. in Women-kind, which if not abus'd by the Vicious, will turn to excellent purpoſes of thoſe whoſe Caſes require Information and Help, which as it was a Treatiſe wanted, ſo by it wiſe People will be improv'd upon reading it, and all People better'd by rightly conſidering it. Women will ſee by it all the* Secret Infirmities *and* Diſeaſes *they themſelves are ſubject to, and the Cauſes and Cure thereof; and Men can have no Diſeaſe in their private Parts, or Infirmity from any Cauſe; but it is here taken notice of, with the Dangers that attend it, and way of Cure, which will prove greatly advantageous to each Sex, and ſet them to rights in their Opinions, concerning divers Matters, which they before were ſtrangers to, and at a loſs to account for, or be inform'd about: For when this is read and conſider'd by them, they will be capable of judging whether the Diſeaſe or Infirmity, be from themſelves or from others, and be no longer wrongly charg'd, ſome Men bearing the blame*

when

when the Fault is their Wives, and Women when its their Husbands, to the Cauſe of frequent Differences, as aforeſaid, which this will be a means of reconciling, tho' many times at laſt it appears to proceed from neither of them, that is, by any Act of theirs, but from Natural, &c. *Cauſes, which however were it not for this Book, they would have been at a loſs to underſtand.*

But if any ſhould complain the Diſcourſe is too plain, or that it may ſully the Minds of them that read it, my advice is, that ſuch would lay it aſide, for if thoſe that read it, cannot manage or ſubdue their Paſſions, they are not fit to be acquainted with ſuch Matters; for as it was intended for the uſe of ſeveral Perſons Diſeas'd and Infirm, it was ſuch of them only as were ſuppos'd to be peculiarly diſtinguiſh'd for their Virtue, at leaſt ſo much as not to let their unruly Paſſions ſway them, and the Virtuous will never make an ill but good Uſe of it. If we are blam'd for directing People that are in Extremity, or labour under Infirmities *and* Diſeaſes *of the* Private Parts, *how to get a Cure, we may have reaſon to accuſe him, ſays* Venette, *that form'd thoſe Parts, and even blame him alſo for giving us the Vine, becauſe People are inebriated with its Juice; and by the ſame rule likewiſe that this is blam'd, ſhould all our ancient and modern Writers be cenſur'd, who have done the ſame, but in a much more open manner, for there is nothing herein but what is diſcours'd in a Phyſical way, and in the modeſteſt Terms Anatomy would allow. Why were not the Works of* Ariſtotle, Plato, Plutarch, Catullus, Juvenal, Horrace, Virgil, *who have all wrote of Generation, and Natural Pleaſures; as alſo* Petrarcha, Bocacio, Marſilius Ficinus, Platina, Equicola, Hieronymus

nymus Mengus, *Dedicated to Cardinal* Paleolus, Delrio, Sprenger, Flaminius Nobilis *who wrote of Love, in an Amorous Way, tho' he was one of the greateſt Divines of his time, and who, after having been employ'd by order of Pope* Sixtus V. *in the Edition of the Latin Bible, thought it neither Diſhoneſt or Unworthy of himſelf to compoſe that Book, as the Maſterpiece of his Life; I ſay, Why were not they blame-worthy and ſilenc'd? By the ſame rule, ſays* Venette, *all the Caſuiſts ought to be burnt for teaching ſo many things upon this Subject; and the Jeſuit* Sanchez *ſhould not be exempted from blame, who has made a great Volume of the moſt Secret Matters that paſs between Married Perſons.*

Venette *tells us, if modeſtly ſpeaking of affairs of the* Secret Parts *be blamable, neither St.* Auſtin, *St.* Gregory *of* Nice, *nor* Tertullian *ſhould be perus'd, who all ſpeak of Conjugal Affairs in ſuch terms, as he durſt not Tranſlate. And by the ſame rule, one would ſuppreſs the Book of* Secrets of Women, *by* Albertus Magnus, *wherein he ſets forth a great many things to provoke to Love. And in fine, the Books of Phyſicians and Anatomiſts ought not to be ſeen, if the Complaints above recited were juſt and reaſonable, for the Books of Phyſick and Anatomy, as* Cowper, Gibſon, *&c. and of Midwifry, which have Figures, priviledg'd; alſo St.* Jonbert's *Book of* Vulgar Errors, *wherein he treats of the Action of the Parts of both Sexes, and which he Dedicated to* Margaret *of* Navarre, Henry *the Great's Grand-mother: Alſo that of* Ambroſe Parry, Laurentius *of* Generation, Maricean, *which ſpeaks of* Child-birth, *with Fi-*

ſtated

gures that ſeem Lewd and Immodeſt, and was Tranſlated into Engliſh by Dr. Chamberlain: Monſieur Dionis of Generation, and many others, are daily ſold, and found very uſeful for the good of the Publick, ſo far as to direct for the Cure of ſome difficult Maladies, whoſe Cauſes and Cures, we could not ſo well account for, did we not peruſe them, as we are oblig'd to do, from a Life-ſaving Principle, upon ſuch urgent Occaſions; and therefore in a modeſt Way, I ſay, to ſhew how, and by what means, in this Appendix, People may have their Infirmities and Diſeaſes known and redreſs'd, ſurely cannot be a Crime, ſince the true and real Intent in Publiſhing it, was for their Benefit and Preſervation, as no doubt but the uſe of it in time will make appear.

But before I end this Preface, I cannot but obſerve that there are a great many People, who under ſuch Misfortunes as the enſuing Appendix treats of, out of a modeſt reſervedneſs, inſtead of applying to the Phyſicians, they in other Caſes make uſe of, becauſe they would not that any who know them, ſhou'd know their Secret Infirmities, do chooſe to run to This and That QUACK for Cure, and the more obſcure he lives, the better as they think it ſuits their Purpoſe, and who, upon their aſſuring them of Cure, they preſently truſt, till at length they find their Miſtake, by their Ignorance and Unſucceſsfulneſs, there being ſo many Quacks, Mountebanks, Fortune-tellers, &c. in the Town, and all pretend to great Matters, that it is a great Chance but they fall into the Hands of one or the other; 'tis neceſſary therefore to point out who are Quacks, at leaſt thoſe that profeſs by their Bills diſtributed about the Town, and paſted up at every piſſing Place, the Cure of Venereal

real *and other* Diſeaſes, *which as they know nothing of, ſo the People by knowing them, may avoid and ſhun them.*

Thoſe ſort of Quacks *of our own Nation, make the concealing their Names a principal part of their Buſineſs; for in their Bills you never ſee who they are, or from whence they came, and ſo know not who you go to; only that in this or that Ally, or Court, next to the* Frying-Pan *ſays one, at the* Golden-Ball *ſays another, at the* Hand *and* Urinal *ſays a third, in* Magpy-Ally *ſays a fourth, lives a Doctor that Cures all Incurable Diſeaſes, whether* Venereal *or otherwiſe; one of them but the other day a* Taylor, *another a Journy-man* Baker, *another a* Gun-Smith, *another a Country-*Barber, *another a* Merry-Andrew *to a* Mountebank, *another a* Foot-man, *and ſo of the reſt: And if they be Forreigners, to be ſure are ſome* High-German Doctors *of great extraction and Learning, that can do great Feats, at leaſt they'll tell you ſo, for ſtill you muſt take their Word for it, as well as for their Skill; for God knows who they are, what or from whence they came, for if were regular Practicers, they would ſoon tell you ſo. It is by them that many poor Wretches are deluded and bubled out of their Mony and Lives; and if they eſcape Death, are frequently brought into ſome languiſhing condition, it may be one or the other of thoſe mention'd in the enſuing Appendix, which by their Villainous management are too often render'd paſt the Power of Art to rectify.*

But t'other Day there comes a young Fellow to me with a Clap, *for Cure of which he ſaid he had apply'd to the Foreign* Quack *at the* Hand *and* Urinal *in* Holborn, *who, after managing him according to his*

Skill,

Skill; and before the Malignity was expel'd, gave him a pint Bottle of Turpentine-drink and a Powder, for which he took ten Shillings, and by which he told him his Running would be ſtopt, which indeed was ſo to a tittle, for it was immediately diſlodg'd and thrown down upon one of his Teſticles, *to the creating a very big inflam'd and painful humoral Tumour, which if had not been forthwith remedied, or had been under his Outlandiſh Direction, would have prov'd ſufficiently miſchievous and dangerous. Alſo a Gentlewoman, ſome time ſince, came to me, by direction of a Friend of hers that I formerly Cur'd, who had a* Venereal Running, *which ſhe got from her Husband, and had been for Cure in the Hands of one of the* Quacks *aforemention'd, who telling her 'twas only the* Whites, *gave her Reſtringents which ſtopt it, and told her ſhe was well, ſhe believ'd the ſame, and paid him three Pounds for doing it; but a while after ſhe fell into Pains, and Breakings out almoſt all over her Body, and at length complain'd of a Soreneſs in her Throat and Palate, which, upon inſpection, I found to be Ulcerated, both Tonſils and Palate; I put her into a proper method and Cur'd her, which otherwiſe would have been her Ruin.*

But a day or two ago, the following Letter was brought, of a Caſe and Management, which, the better to ſhew the fallacy of ſuch that pretend to what they do not underſtand, I ſhall ſo far treſpaſs upon the Reader's Patience as to incert it, and is this.

Dear

Dear Sir,

I Crave your Patience and leiſure to read the following Relation, and then your skilful and ſagacious Judgment.

About ſeven Weeks ago I unhappily got a *Clap*, for Cure of which I apply'd my ſelf, having met with one of his Bills, to the *German* or *Dutch Quack*, at the *Hand* and *Urinal* in *High-Holborn*, who told me, between ſtammering and ſpeaking, oh! he would Cure me preſently, and gave me Purges for five or ſix times, and then ſome Medicines he call'd Strengthners; inſomuch, that in about three Weeks, I heard no more of my *Running Nag*, and paid him, and as he aſſur'd me, thought my ſelf well, and away I went well ſatisfy'd; but in about three Weeks time after, I began to be in Pain all over me, and grew upon me more and more, that I could ſcarce walk; every one call'd it a Rheumatiſm. I had a Phyſician who came to me, and enquiring into my condition, whiſper'd me in the Ear that it was the *Pox*; but I forgot to tell you that when the Pains encreas'd, I was adviſ'd to Sweat, which I did with *Venice Treacle*, &c. whereupon I had Blotches all over me that turn'd to white mealy Scabs, which my Phyſician ſaid were *Pocky* ones, and order'd me ſomething for the preſent, which ſet me upon my Legs a little, that I made a ſhift to go in a Coach to that d——d *Quack* that *Poxt* me, to ſhew him how I was, who, a P—gue take him, told me I had got it a-freſh, and that I muſt drink his

Royal

Royal Decoction, as he call'd it, which would Cure me, but I d——d his Ignorance and Knavery, and with a few hearty C—ſes, God forgive me, I left him, wiſhing him to have my Diſtemper. The next day I ſaw my Phyſician again, to whom I told the whole Story, as I have now done to you, who laugh'd at my Folly, as well he might, that I ſhould be drawn in, and bubled by one of the moſt notorious *Quacks* of the Town, which, he ſays, he and every one knows him to be, he knowing him to be ſuch many Years: But upon enquiring of my Phyſician what I muſt do to be well, he told me I muſt be Salivated out of hand, and adviſ'd me to you; telling me that you lately Cur'd a very good Friend of his, a Knight, that he recommended to you, who no body elſe could Cure, and that you was a Man of Judgment and Honour, and would do me Juſtice. I therefore having told you the whole Story, deſire you, good Sir, to conſider of my Caſe againſt this Night, when, about ſeven a Clock, I will wait of you at your Houſe, and beg of you by all that is Sacred, you would put me in a proper Method, and finiſh my Cure with all the expedition you can, for which you ſhall be honourably and gratefully rewarded; but you muſt excuſe me, dear Sir, that I am oblig'd to deſire you never to enquire, who or what I am, or the Phyſician's Name that adviſ'd me to you, becauſe by that means I ſhall come to be known, for whatever you muſt have, I will pay you down before-hand, to avoid your ſuſpecting me. I hope,

hope, Sir, for all what my Doctor ſays, it may be done without Salivation, but when I wait of you, you will know better. Why do you and others of the Profeſſion, ſuffer ſuch a Dog to live under your Noſes? ſend him packing with a P—x to him to his own Country, to kill the People there with his d——'d *Turpentine* and *deviliſh Decoction*, for I have been told ſince that he has ſpoil'd ſeveral. Good Sir, don't fail being in the way at ſeven at Night; in the interim favour me with a line by this Porter whether you receiv'd my Letter, fairly Seal'd in three Places; and one thing more I have to requeſt of you, that you would not let this be ſeen by any, but burn it as ſoon as you have read it, my Hand being remarkable, and thouſands of this Town know it. I beg your Pardon for this tedious Scrol, and am, Dear Sir,

Your moſt humble and moſt obedient
Friday Morning. *(tho' unknown) Servant.*

This letter ſufficiently ſhews the Ignorance of the Man in thoſe Caſes, and how can it be thought or imagin'd by any, he ſhould be otherways than Ignorant, who, for all his Life-time, as far as I know, at leaſt for many Years, has got his Living by caſting of Piſs, *and* Telling of Fortunes, *as we are told by an Advertiſement lately Publiſh'd in the* News-Papers; *and which, it ſeems, will be demonſtrated in a Book preparing for the Preſs by one Dr.* Fitcherton, *a regular Phyſician; as alſo that a Book of that Diſeaſe ſet forth by that* Quack, *is*

all

all other Mens Works. So far I know my self of it, having run it over, that great part of it is my Book of the Venereal Diſeaſe *abridg'd, he having tranſcrib'd in many places, the very Words and Sentences, and diſpos'd many of the Paragraphs in the ſame Order as mine are, which is ſuch Plagiary, that I have directed ſome hints to that worthy Gentleman that is anſwering his Book, which I hope he will ſo far favour me as to incert. Such is the ill Nature of Foreign* Audacious QUACKS, *who care not what they do, who they Steal from, or who they Ruin, ſo they get but the Mony, which is all their Aim and Deſign; but 'tis hop'd by the Methods now a taking to ſuppreſs all Foreign and Domeſtick* Quacks, Mountebanks, Fortune-Tellers, *&c. which are the very Peſt of the Nation, he, who is one of the Tribe, will be Silenc'd, and ſhewn better Manners than has been taught him in his own Country and made to know, that tho' the Mob may for a while, yet the Wiſe part of the People of* England *are not to be ſo abus'd by Strangers.*

From this very Quack, *ſome time ſince, came a Gentleman to me, who by taking his Drink, which he calls the* Royal Decoction, *has brought into an involuntary emiſſion of Urine, had ſuch a Propenſity as that he could not hold it a minute, but would come away in his Breeches, inſomuch, that he was difficultly ſav'd from a* Diabetes: *He was from a plump fleſhy Man, brought by drinking that* Decoction, *into a thin, waſting, declining Condition, and tho' he went thro' his Method for thirty Days, was ſo far from being Cur'd of his Indiſpoſition (which that* Quack *told him was the* Pox, *which I aver, and can make it appear, was nothing of that Diſeaſe) that he was rendred much worſe, even to*

the

the endangering a Conſumption *as well as a* Dia-betes, *which might have coſt him his Life. I undertook him and Cur'd him, and had twenty Guinea's for my Pains. Theſe Relations afore ſpoken of, I aver and can prove to be Fact; as alſo others under the ſame* Quack's *hands, taken notice of in my Book of the* Venereal Diſeaſe, *Sixth Edition, to which I refer the Reader for further Satisfaction; and have beſides, divers other well atteſted Relations and Accounts of his managing* Venereal *People, which as opportunity offers, may be made Publick by*

From my Houſe in *Hatton-Garden*, the further end of the Street on the left Hand beyond the *Chappel*, as you turn in from *Holborn*, *John Marten*, Surgeon, writ over the Door, *London*, *Decemb.* 20th, 1708.

John Marten.

The Matters contain'd in the enſuing APPENDIX, are comprehended in the two following Chapters.

CHAP. I.

OF *the* Secret Parts *of Man, the Impotency, and other various Imperfections, Defects, Imbecilities and Diſeaſes thereof, which Defile and Ruin the Health of himſelf and his Poſterity, obſtruct Conjugal Delectancy and Pregnancy, with their various Methods of Cure.* Page 1

CHAP. II.

Of the Secret Parts *of Woman, the Imperfections, Defects, Imbecilities, and Diſeaſes thereof, which Defile and Ruin the Health of her ſelf and her Poſterity, obſtruct Conjugal Delectancy and Pregnancy, with their various Methods of Cure; as alſo of* Generation *and* Conception, *and the Cauſes and Cure of their* Miſcarriages. 62

Which Matters are digeſted into the following Order.

The wonderful Wiſdom of God in the contrivance of the Secret Parts *of both Sexes.* 1, 2.

The INDEX.

What Parts the Inſtruments of Generation in Man conſiſt of, 3

Of the Teſticles *or* Stones *of Man; why call'd ſo; why two of them; their Nature, Subſtance, Uſe, Situation,* &c. *Anatomically deſcrib'd, with ſome remarkable Accounts concerning them.* 3, 4, 5, 6.

Of the Veſiculæ Seminales, *or* Seed Veſſels *in Man, Anatomically deſcrib'd, what they are; their Nature, Subſtance, Situation and Uſe.* 7

The Ejaculatory Veſſels, *or Veſſels that caſt out the* Seed *in Man deſcrib'd, how they were unknown to the Ancients, and their exquiſite Senſe in Coition, as alſo of the* Proſtate Glandules, &c. 8

Of the Penis *or* Yard *of Man; its Subſtance, Nature, Uſe,* &c. 9, 10, 11

Of the Urethra *or paſſage of the* Yard *in Man, and of the* Glans *or* Nut, Præputium *or* Foreskin, *their Nature, Uſe, Subſtance,* &c. 11, 12

Of the Pubes, Groins, Scrotum, *and ſome particular Obſervations thereon, Anatomically accounted for.* 12, 13, 14, 15

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Gono-

Gonosologium Novum.

CHAP. I.

Of Impotency *in Men, and the other various Imperfections, Defects, Imbecilities and Diseases of their* Secret Parts, *which Defile and Ruin the Healths of themselves and Posterity, obstruct Conjugal Delectancy and Pregnancy, with their various Methods of Cure.*

IT is allow'd by all rational Men, that the Generation of Humane kind, above all irrational Animals, as *Aristotle* and many other Writers curiously have observ'd, is the most perfect, exquisite and wonderful piece of Workmanship in the Creation, and for whose propagation and perpetuation, during the Being or Continuance of the World, God Almighty has ordain'd a successive Generation, by the action of Procreation; to facilitate which Act, it hath also pleas'd him of his unspeakable Council and great and inestimable Wisdom, to provide two Sexes, and furnish each, not only with Instruments of Generation, proper to the nature and quality of their Sex, but also has endued each with natural Instincts, prompting them to the use thereof with desire,

in order to perpetuate the Species, by producing new Creatures to ſupply the room of thoſe who are gone; without which deſire, what rational Creature would have taken delight in ſo filthy, ſo contemptible and baſe a thing as *Venery* is? And indeed, had not Nature tack'd a more than ordinary pleaſing Senſation and Deſire to each Sex, in the Act, by giving thoſe Parts ſuch a quick tender Senſe and tranſporting Titillation, and which with all the artillery of Reaſon we are not able to controul, (ſo furious is our paſſion for the Embrace,) we ſhould have no manner of incitement or inclination to the performing it; and conſequently Procreation muſt ſoon ceaſe and be at an end: For Man, a Divine and moſt noble Creature, endu'd, as ſaid before, with Reaſon and Underſtanding, would never yield to make his mind ſubject to a thing, ſo Abject and Filthy, ſo Unclean and Brutiſh as is carnal Copulation, were he not incited by the power of thoſe Venerous Ticklings we have ſpoken of, which Nature hath plac'd in the *Genital Parts*, and furniſht with more exact and exquiſite Senſe than any other parts of the Body beſides.

Theſe things conſider'd, brings me forth to the Difinition and Structure of thoſe Curious, and, as ſome ſay, noble Parts miniſtring to Procreation in each Sex, which I ſhall in purſuance of my promiſe made in the ſixth and laſt Edition of my Book of the *Venereal Diſeaſe* lately Publiſh'd, ſet forth particularly, ſo far as is neceſſary, and I am capable of doing, and ſhew the wonderful operation of Nature in Generation, and ſeek out the Infirmities, Diſeaſes and Cauſes that hinder Generation, and from thence preſcribe means to remove or cure thoſe Defects and Diſeaſes, and conſequently aſſiſt Nature, and further her in a concern of ſo much Variety and Curioſity. I ſhall begin as order directs, firſt with Man, and mention a little diſtinctly his Parts miniſtring to Generation, the better to lead us to the Infirmities and Diſeaſes thereof.

The

The Inſtruments of Generation in Man, conſiſts of divers Parts, and are to be conſider'd as they are diſtinguiſh'd, under divers Names and Significations proper to their various Diſpoſitions and Offices: The *Vaſa Præparantia* are Organs or Veſſels to prepare Matter for the *Seed*, and conſiſts of Arteries and Veins, which are accompanied with Nerves and Lympheducts; the Arteries afford Matter for the *Seed*, and they are called *Arteriæ Spermaticæ*: The Veins bring back again the Blood that is ſuperfluous to the making of *Seed*, and to the nouriſhment of the *Teſticles* or *Stones*, and they are called *Venæ Spermaticæ*. Some Veſſels make the *Seed*, and they are the *Teſticles* or *Stones*; ſome convey the *Seed* from the *Stones* to its Cellules or Store-houſes, or Conſervatories, being thoroughly concocted and perfected by the heat and force of the *Stones*: Other Veſſels hold or contain the *Seed* till the time of Copulation, and they are called the *Veſiculæ Seminales*, and that which conveys and diſcharges the *Seed* out of the *Veſiculæ Seminales* into the Womans *Matrix* or *Womb*, in the act of Coition, is called the *Penis* or *Yard*; and others again moiſten, with a certain Liquor, the *Urethra* or paſſage of the *Yard* through which the *Seed* is emitted or ſent out, and thoſe are called in Latin *Proſtates*, or *Proſtate Glands*, without which moiſtning of the *Urethra*, the Salts of the Urine would prove too ſharp and fret the paſſage, to the making the Patient frequently uneaſie.

The *Teſticles* or *Stones* in Men are called in Latin *Teſtes*, that is, Witneſſes, becauſe they Evidence or give ſufficient Proof of ones being a Man, and are called in Greek *Didymi*, i. e. Twins, becauſe according to Nature they are always two, tho' we have divers Inſtances of ſome having but one, and of others having three or four Stones, and again of others naturally Born without any. Thoſe who have three or four, have not the advantage of others who have but two, becauſe inſtead of being more fertile by the

number, they become rather more Impotent, it being obſerv'd that the prolifick Virtue is diſtributed into too many Parts to be of any force for Generation, whatever they might be for Luſt and Pleaſure, as *Agathocles*, King of *Cicily* formerly, and others now well know. Yet I have had it confidently aſſerted that all the Deſcendants of a certain illuſtrious Family in *Germany*, had three Stones, and were thereby keener Bedfellows than other Men. And it has been aſſur'd, that a certain Perſon of Quality, not unknown to ſome, had three, and that the greateſt part of his Family were as well provided. The *Stones* are accounted, and that very juſtly, among the principal Parts miniſtring to Generation; and tho' they are not neceſſary to the Life of Man, yet are very neceſſary to the conſervation of the Species, ſince, by the loſs of them, Man is very much injur'd, not only as to the Strength, Activity and Vigour of his Body, Acuteneſs of his Reaſon and Judgment, *&c.* but is the ſole hindrance as to Procreation, which perfectly un-Mans him; for we ſee thoſe that are Born without *Stones*, or are Caſtrated, are much more Effeminate and Womaniſh, with ſqueaking Voices, little or no Beards, *&c.* and thereby deſpis'd, eſpecially by the Women.

The *Stones* are whitiſh and ſoft, of a Subſtance peculiar to themſelves, the like being not in the whole Body beſides; having no cavity or hollowneſs in them, but are compounded of innumerable little Ropes of *Seed*-carrying Veſſels, ty'd to one another by very thin Membranes, and joined or continued to one another, and carry the *Seed* in their undiſcernable hollowneſſes. They are, as ſaid before, in number two, hanging out of the Belly at the Root of the *Yard*, and enclos'd in the *Scrotum* or *Cod*, which is a Purſe conſiſting of two Membranes, and which are ſtyled common, becauſe they equally cover both the *Teſticles*; the ſhape of the *Stones* are Oval, or Egg-like, only a little flattiſh, differing in magnitude in ſeve-

ſeveral Perſons, but each naturally equal to the other, and not the right one bigger than the left, or that Male-Children are begot by the right, and Female by the left, as is falſly alledg'd, but the mean or uſual Size is about the bigneſs of a Pigeon's Egg, or ſomewhat bigger; in ſome I have ſeen them as big as ſmall Hen-Eggs, and the ſize of the *Yard* in proportion. Some Authors inform us, that in ſome Perſons the *Stones* and *Yard* both, have lain hid in the Belly till the Age of Puberty, at which time they have appear'd upon the occaſion of ſome violent Action perform'd by the Parties, who had paſs'd for Girls, till that accident diſcover'd their Manhood. I ſaw, ſome time ſince, a Lad of 13 Years of Age that had no *Teſticles* or *Stones* in his *Cod*, and whoſe *Yard* was ſcarce an Inch out of the Belly, but never ſaw all the Members ſo obſcur'd as not to diſcover the Sex. The uſe of the *Stones* is two-fold, one to turn the Blood brought by the *Arteriæ Præparantes* out of the Veins, and impregnated with Animal Spirits into *Seed*; and the ſecond to add Heat, Vigour, Strength and Courage to the Body, to fit Man to the act of Copulation, in order to Generation, as we ſee Gelding to the contrary makes manifeſt, for ſuch as are Caſtrated or Gelt, as ſaid before, have all thoſe pleaſing Functions impair'd, and ſo render'd impoſſible to perform the Act as they ought, tho' ſome ſay, Men have not only Copulated, but got Children when they have had no *Stones*, but it ſeems incredible. The ancient Philoſophers ſay, That if Man's *Teſticles* or *Stones* were plac'd within his Belly, as Womens *Stones* are, that additional Heat would ſo augment the natural Heat of his *Stones*, as that there would not be a more Luſtful or Laſcivious Creature in the Univerſe; for Experience juſtly ſhews that thoſe Animals which have their *Stones* within the Body, are much hotter, and more Fruitful than thoſe who have them without.

But to have a juſt Notion of the uſe of the *Teſticles* in Man, we muſt heedfully obſerve that the *Spermatick Arteries* always march between the circumvolutions of the Veins, to the end, that the Blood they contain may be heated, rarefy'd, and put into motion by the heat of the Veins, and by that means be qualify'd for an eaſie Filtration in the *Teſticles*, where the precipitation commences to make *Seed*: For the moſt refin'd, *Volatile* and penetrating part of the Blood is ſtrain'd out from the reſt by the Glandulous Pith of the *Teſticles*, which gives paſſage only to the fineſt Particles, and obliges the reſt to return by the Veins. This part of the Blood thus filtrated is raiſed to a juſt degree of perfection, by the length of the Pipes through which it paſſes, for the ſlower that a Liquor moves, the more time is given to its Particles to ſubtilize themſelves. Beſides, there is a further addition to its refinements accruing from the windings and turnings of theſe Pipes; for its Particles (that is of the Blood) procure a mutual diſunion, by whirling about, rebounding and joſtling one againſt another; nay, it is likewiſe depurated in the *Excretory Ducts* of the *Teſticles* and *Epididymis*. In the paſſage which we call *Deferens*, or as ſome *Ejaculatoria* (becauſe in the minute of Enjoyment they ſquirt out the *Seed*) 'tis perfecter than any where elſe; for, in effect, it begins there to aſſume a white Colour, and turn frothy, whereas in the *Teſticles* 'twas only grey and fluid. But the finiſhing ſtroak of its perfection, that is, the Features and the Impreſſion of true *Seed*, is owing to the *Animal Spirits* employ'd in the Amorous Paſſion; for the tricks of Love, not only puts the *Seed* in motion, in order for evacuation, but alſo alters it, by rendring it ſparkling and active; and the more a Man is incited to the Act of *Venery*, and his deſire raiſed, and yet delayed as to Enjoyment, the *Seed* is rendred better elaborated, and by conſequence impregnated to a more perfect Fertility; 'tis then that it breaks out, when the Imagination is fir'd by Amorous Thoughts,

the

the Paſſion ſtirring up and ratifying the *Seed* in ſuch a manner, that it forces up the Suckers which guard the Orifices; but the greateſt ingredient in promoting its egreſs, is the compreſſion of the fleſhy Membranes which cover the Ciſterns, and are contracted by the affluence of the Spirits: at which time alſo the *Proſtate Glands* ſquirt out a Fat and Oily Liquor, which covers and embraces the Volatile and penetrating *Seed*, that would otherwiſe evaporate and diſperſe.

The *Veſiculæ Seminales*, or *Seed Veſſels*, are compared to the Guts of Birds, which in ſome windings dilate themſelves, and in others divide; they have one ſide longer and thicker than the other; their broadeſt part is about an Inch over, and their Cavities are unequal, ſome being greater, others leſs; and tho' by ſome they are compar'd to a bunch of Grapes, yet they are not ſeparated by a Membrane like Grapes, for the Cells communicate with one another, and thoſe upon the right ſide are ſeparated from the left, they are ſeated between the Bladder and ſtraight Gut near the *Proſtates*, and ſerve for a Ciſtern to the *Seed*. From theſe Veſicles there ſpring two ſmall *Ducts*, call'd the *Ejaculatory Ducts*, and are not above an Inch long, near the Veſicles they are broad, and narrow as they approach to the *Urethra*, or Paſſage of the *Yard*, which they perforate, and on its inſide at the place of their entry, do form a ſmall *Caruncle* or *Tuft* call'd *Verumontanum*, which is a ſort of a ſmall valve that keeps the Urine as it paſſes thro' the *Urethra* from entring the two *Ducts*, and alſo obliges the *Seed* when 'tis ſquirted out in Coition or otherwiſe to turn towards the *Yard*, and not towards the *Bladder*. This *Caruncle* or *Tuft* has been taken by ſeveral Surgeons, in probing the *Urethra*, to be a *Carneſity*; becauſe it reſiſts the Probe, upon putting it down the *Urethra*; and one lately taking it for a *Carneſity* in a Gentleman that had a *Clap*, kept him a-Bed upon his Back for 12 or 14 days, with a medicated *Candle*

or *Cannula* all the while in the paſſage, with a purpoſe, as he thought, to conſume the ſuppos'd *Carnoſity*, when all the while he never had any, but was only that Tuft, as I convinc'd him upon ſearch; ſo that the poor Gentleman was mortified with great pain to a very ill purpoſe. This Caution is worth all young Surgeons notice.

The two *Ducts* juſt now mention'd, are juſtly call'd *Ejaculatory Veſſels*, becauſe in the heat of Action or time of Coition, they really throw the *Seed* off the *Veſicles* into the *Urethra*; and doubtleſs they are endow'd with an exquiſite Senſe, becauſe they are the chief Subjects of the Pleaſure that attends Ejaculation. They were unknown to the Ancients, who aſſerted, that the *Seed* is carry'd from the Veſſels to the *Proſtatæ*, and ouzes out at theſe Glands thro' ſeveral imperceptible Holes into the *Urethra*; and that the pleaſure of Enjoyment is owing to the violent Efforts of the *Seed*, in paſſing the Pores of thoſe Glands. But Anatomy ſhews us the contrary, and that their Opinion is groundleſs. Indeed the *Proſtates* do ſeparate a certain ſlimy Humour, which they might judge to be *Seed*, which yet is no more than a ſlimy Humour or Mucous, which the many Veſicles of thoſe white ſpungy Bodies contain, and empty themſelves frequently, eſpecially upon a ſtrong Erection of the *Yard*, into the Cavity of the *Urethra*, as we often ſee ſome drops of it at the Head of the Nut, and alſo at other times, to guard that paſſage from the Acrimony of the Urine. Theſe Glandulous Bodies or *Poteſtates*, are harder than other Glands, and are two of them, ſeated one by the other, at the Root of the *Yard*, upon the Sphincter Muſcle of the Bladder, at the Head of the *Urethra*, which runs between them at that part where the *Caruncle* call'd *Verumontanum*, which we a little before ſpoke of, is inſerted; and is alledg'd to be the ordinary Seat of a *Clap*, upon the plea, that ſome volatile Salts faſtening there, occaſion Ulcers that corrode them. But I rather think

think the general Seat of *Claps* to be upon the Orifice or Orifices of the ſmall *Ducts*, or their *Caruncles*, which convey the aforeſaid ſlimy Humour from the glandulous Bodies to the *Urethra*, which lie round the hole thro' which the *Seed* paſſes, there being no leſs than ten or twelve of them, each of which is ſhut by a ſmall *Caruncle*, to prevent the continual efflux of the Humour, which has always the precedency of the *Seed*; for the uſe of the *Proſtatæ* is to make a ſecretion of a ſlimy oily Liquor out of the Blood, to receive it for ſome time in its Veſicles, and to ſqueeze it out by degrees, thro' the ten or twelve, as ſaid before, ſmall Pipes, which open into the *Urethra*, and emit the ſlimy Humour, to moiſten, greaſe, and liquor the *Urethra*, to prevent its drying and withering, and to keep it always ſlippery, and ſo both, as ſaid before, ſecures the paſſage from being injur'd by the Urine, and ſerves for a Vehicle to the *Seed* in the time of Ejaculation; for 'tis certain, that if the *Urethra* were not moiſtened by ſome liquor, ſome part of the *Seed* would ſtick to its ſides in the emiſſion; and ſo being leſs ſpirituous in the *Ovarium* than it was in its departure from the Seminal Veſſels, 'twould fall ſhort of Generation. Thus we ſee that that ſlimy Liquor is no true *Seed*; if it was, Eunuchs, who have it, as well as others, would get Children, which they cannot do.

Nature had labour'd in vain, in affording *Seed* qualify'd for the forming of Man, by unfolding the Egg in the *Ovarium* in Women, if ſhe had not provided an Inſtrument to convey it into the Woman's Womb, *viz.* the *Yard*; which is therefore a neceſſary Organical Inſtrument or Part, the *Cauſa ſine qua non*, or Part without which a Woman cannot be pleas'd or got with Child, and is call'd in Latin *Penis*, *à Pendendo*, to hang, becauſe it hangeth out of the Body, or without the Belly; it is alſo call'd by divers other Names as *Virga*, *Membrum Virile*, becauſe it diſtinguiſhes a Man from a Woman, *Mentula*, *Veretrum*. &c. not mentioning thoſe obſcene Names invented by laſcivious People,

which

which are too rank, and the more befitting Brutes than Chriſtians to be taken notice of here. It is a Part in great Eſteem among the Women; for if by any accident they ſee it, ſo as not to be ſeen or known they ſee it, it inſtantly inflames their Hearts with a Paſſion not preſently aſſwag'd. The make of the *Yard* is long and round, yet ſomewhat flat on the upper ſide of it, plac'd under the *Os Pubis*, or Hairy Part; which ſituation is very commodious, in regard it does not annoy the other Parts in the time of Enjoyment, and is appointed for two uſes, *viz.* for the Urine to paſs out of the Bladder, and for the *Seed* to paſs thro' to be convey'd into the Woman's Matrix or Womb; and as the *Stones* differ in ſeveral People as to magnitude, ſo doth the *Yard* both as to thickneſs and length; in thoſe that are not much given to Venery, it is bigger and longer, ſay ſome, others the quite contrary; and in ſhort Men is generally obſerv'd to be longer than in tall Men. In half-witted People it is generally pretty large, the length of the largeſt being moſt commonly, when erected, nine Inches long, and four Inches in circumference. It is of a peculiar ſort of Subſtance, tender and nervous, compos'd of Veſſels, Muſcles, Scarf-Skin, and Skin, of a texture finer and ſofter than any other part of the Body; which is the reaſon that it is of ſo exquiſite a Senſe. It is not bony, griſly, or fleſhy, as it is in Dogs, Wolfs, and Foxes, neither has it fat, for that would occaſion it to be ſoft, flaggy, unactive, and by its unctious and inſenſible Nature, wou'd cloud and ſink the Senſe that is requiſite to excite Love-Paſſion, beſides it would hinder its erection into that ſtifneſs as is neceſſary to careſs a Woman; and conſequently would melt; and inſtead of prompting, would dull and flatten the great delight taken in the Act of Venery; and is compounded of ſo many Nerves, Arteries and Veins, as renders it of a fine and delicate Subſtance, for the more convenient diſtribution and relaxation that is neceſſary;

ceſſary; for if it was bony, as the Pizzles of the Creatures are which we now mention'd, it would cauſe many Injuries; for we ſee when Dogs couple they are lin'd together after the Act for ſome time, becauſe the Dog's Pizzles ſwells in Coupling, which is by reaſon of its dryneſs, and the ſtraitneſs of the Paſſage of the Bitches *Matrix*.

In the End or Head of the *Penis* or *Yard*, is the Pipe or *Duct* call'd the *Urethra*, for the emiſſion of the *Seed* in *tempore coitu*, and the Urine to paſs thro'; which, as ſaid before, for their better facilitating, is furniſh'd with a Muſcle, to lubricate the expreſſion of it, leſt the *Seed* ſhould adhere to the inſide of the *Membrane*, as all viſcous Fluids, as the *Seed* is, may probably do, were the Channel abſolutely dry, whereby its Progreſſion would be hindred. Sometimes it happens that Children come into the World without this Perforation, in which caſe care muſt be taken to make one; or if the hole be naturally too ſmall, it muſt be enlarg'd; for otherwiſe the time of Piſſing would be too long, and the *Seed* could not be thrown into the Womb with the neceſſary ſpeed to Impregnate.

The Head of the *Yard* it ſelf is call'd the *Balanus*, or *Glans*, from the reſemblance it bears to a Nut, and is interwoven with Nerves, and exquiſitely Senſible, being cover'd with a very fine thin Membrane, which occaſions that pleaſing Titillation by rubbing upon the Womans *Matrix*, and is the principal ſeat of pleaſure in the act of Copulation; being ſmooth and ſoft, to prevent its hurting the *Matrix*, and runs in ſome meaſure to a point, to facilitate its entry. In the time of Erection of the *Yard*, the Blood and Spirits repair to the Glans in great quantities, which ſwells it, and renders it of a lively red colour, which upon their retreating the *Yard* grows flaggy, becomes pale and ſhrivell'd. I ſay, when the Blood and Spirits flow to the *Yard*, it Erects; becauſe the fancy being ſtruck with the apprehenſion of the Pleaſure, the

Animal

Animal Spirit is thereupon rouz'd, and repairs with an impetuous force to the Nerves of the Organs of Generation, which it puffs and bloats up by mixing with the arterious Blood imported thither by the Arteries, and upon the mixture of these two Liquors, a Fermentation or *Ebullition* ensues, which causes Erection. This Nut is surrounded with a Ring or Hoop as with a Crown, and is cover'd with the *Preputium* or Fore-skin, which is of a loose texture, for the better covering the Nut, and furling it self up behind the Ring or Hoop, to uncover it; therefore serves as a Cap to the Nut, and to enlarge the pleasure that attends Enjoyment, for in the act of Coition it slips backwards and forwards, being tied together with a membranous String call'd the *Frænum* or Bridle, and causes the greater pleasure thereby, both to the Man and the Woman; also in the act of Copulation it shuts up the Mouth of the Womans Womb, and hinders the ingress of the cold Air, whereby Conception is the sooner forwarded and secured. The cutting of this *Preputium* or Fore-skin, is done by the *Jews*, and call'd Circumcision; by having of which taken away, 'tis said those People lose much of the pleasure in the act of Copulation, especially their Women, who choose rather, for that reason, to lie with Christians than those of their own Nation.

That part above the *Penis* or *Yard*, which is cover'd with Hair, is call'd the *Pubes* or Share, and the Parts of the Side the *Inguina* or Groins, and the Passage underneath, from the Cod to the Fundament, is call'd the *Perinæum*; all which, that is, the *Share*, *Scrotum*, or *Cod*, part of the *Yard*, next the *Belly*, *Groins*, and *Perinæum*, in grown Persons are clad with Hair, which begins to grow out at the years of Puberty, *viz.* at about 14 or 15 years of Age, and serves as a Veil to hide or cover the obscenity of those Parts, which Parts are indeed wonderfully and curiously made, and which we ought to admire the handy-

work

work of the Almighty in, when we conſider, that theſe Parts, above all the Parts of a Man's Body, ſhould feel in the Act of Copulation ſuch exceeding Tickling and Pleaſure, as if the Soul was at once ſallying out of the Body, to communicate it ſelf to another.

The Ancients ranked the *Yard* of Man among the number of their *Gods*, and gave it the name of *Faſcinus*, as having power to drive away Witchcraft, to ſhew us what Empire it had acquired in the World; for that no Charms or Enchantments can equal it. And not only the Antients, but in our Age alſo, it is a Part had in great veneration; becauſe it engenders Love, and is the Father of Humane Kind, and the Origin of the reſt of the Parts we are compos'd of. It was had formerly in ſo much veneration, that as in the Hiſtory of *France*, is obſerv'd, one *Villandre* committed High Treaſon, in touching with his Hands the Privy Parts of *Charles* IX. King of that Country. The Law of the *Old Teſtament*, orders the Woman's Hand to be cut off, that ſhould ſcornfully or injuriouſly have handled thoſe Parts; and that ſame Law, as well as the New, doth not allow any Man that has any defects in the engendring, or Privy Parts, to be admitted into the Church of God; in ſuch veneration had they thoſe Parts.

Having thus briefly given a diſcription of the amorous Parts of Man, we come now to ſpeak of the Natural and Accidental Defects, Infirmities, and Diſeaſes of thoſe Parts, that hinder Generation, and whence it is that Man is ſo frequently rendred uncapable of Generating, and even of Copulating; and here, tho' we are loth to expoſe the Miſteries and Deficiencies of Love and Wedlock to the Eyes of the World, yet the great Inconveniencies that do attend the concealing thoſe things, as the many complaints aſſure us, gives us greater reaſon to ſet them forth, ſince we know the unſpeakable Service it will be to Mankind in general, and how much thoſe People whoſe caſes

it

it ſtrikes, would be better ſatisfied, and pleas'd to come to the perfect knowledge thereof; beſides, they are not unſenſible, that Phyſicians and Surgeons well know what paſſes between Man and Wife in the State of Wedlock; and that if on one hand Sin has tack'd Shame to this knowledge, on the other hand, to uſe St. *Auſtin*'s Words, 'Nature hath plac'd nothing in 'the Secrets of Man and Woman, but what is very 'wonderful, very delightful, and very pretty; and 'which we ought more eſpecially, for the ſake of Pro-'creation, to take care to keep rectified and in order.

The Genital Parts of Man have commonly in moſt their juſt Dimenſions, and ſhould have ſo in all, Nature having eſtabliſh'd Laws for all the Parts we are compos'd of. The Man's *Yard*, according to the ſame Laws ought not, generally ſpeaking, to be above ſix or ſeven Inches long, and three or four in circumference, but when erected, as hinted before, is nine or ten Inches long in ſome, and four or five Inches in circumference, but the former is the moſt proper and general Meaſure, and is what Nature has kept to in the Formation or Make of that Part in moſt Men; and if in others it be longer and bigger, it ſerves not ſo well for Generation: For which reaſon the Inhabitants in the Southern Countries, who are generally ſo provided, are not ſo proper for Procreation, as we that live here in the Northern one.

Caſuiſts and Lawyers think themſelves oblig'd to take notice of the Imperfections of the Genital Parts, for the good of Peoples Souls, by refuſing Marriage to ſuch as they judge incapable, and ſeparating for ſome time Husband and Wife, that may be indiſpos'd for Matrimony, thro' ſome Infirmities of the Genitals; tho' it is moſt properly the Phyſician's or Surgeon's Buſineſs to know it; and they believe it, becauſe they are only capable of removing them, that is, to remedy ſuch Defects and Diſtempers that are curable, which hinder mutual Careſſes, and thoſe reciprocal Liberties allow'd between Man and Wife in Wedlock;

for

for Matrimony being inſtituted by Divine Authority, for the begetting of Children, there is reaſon to believe, that if the Genital Parts of either Sex are not in a capacity to admit a ſtrong Conjunction, the deſign of holy Church in confirming this Sacrament, will, in a great meaſure, be fruſtrated; and if there be thoſe Defects as to hinder the Conjunction of Male and Female, which Conjunction muſt precede Generation, then there can be no Children; for Copulation failing, thro' natural, accidental, or other Infirmities, in either Sex, 'tis in vain to hope for Children till thoſe defects are removed, becauſe one is the conſequence of the other; and this, doubtleſs, is the Cauſe of ſo many complaints abroad for want of Children, noble Families being extinct, and fine Eſtates given to we know not who, for want of Off-ſprings to enjoy them. In order therefore to come to the remedying thoſe Deficiencies and Diſeaſes in Men, we ſhall firſt ſhew what they are, and then ſpeak of their Cure.

There are then divers Infirmities and Diſeaſes that attend the virile Parts of Man, and hinder Copulation and Generation. As firſt, the length of the *Yard* very much hinders, and that not only Generation, but cauſes great Pain to the Woman in Copulation; in the Act of Coition, the *Yard* being forc'd to the very bottom of the *Womb*, as it cannot be otherwiſe when ſo long, occaſioning moſt cruel Torment, makes the Women cry out, deprives her of her Senſes, and quite ſtupifies her; from which action, if not preſently forborn, enſues a great effuſion of Blood, Looſneſs and other Inconveniences ſcarcely to be remedied. I knew a very luſty Man that married a very ſmall Woman, and by means of his *Yards* being of almoſt the longeſt Size, his Wife could not ſuffer him to have to do with her without a great deal of Pain; it was large as well as long, which largeneſs was judg'd, by a Phyſician or two they both apply'd to, to be the cauſe of that uneaſineſs, and order'd

order'd him Stiptick and Aſtringent Fomentations to reduce it, but in vain; he apply'd himſelf to me, and told me his Caſe, I preſently apprehended 'twas the length of it that did the miſchief, and to remedy it only advis'd him, from the Ingenious *Vernette*, to make a hole through a piece of Cork, lin'd with Cotton on both ſides of about an Inch and half in thickneſs, and put his *Yard* through the hole, faſtning the Cork with Strings round his Waſte, whenever he careſs'd his Wife, which he did, and ſhe never complain'd afterwards, but conceiv'd and had ſeveral Children, tho' before had been marry'd four Years, and never conceiv'd in all that time, nor could it be expected ſhe ſhou'd, ſhe always, before, dreading (as her Husband told me) his having to do with her; beſides, it is a queſtion *Ariſtotle* and *Galen* put, whether the *Seed* paſſing through ſo long a *Yard* be prolifick or not, of which ſome think it is, and ſome not. As for the bigneſs of a Man's *Yard*, it very rarely happens that any Woman complains of it, or is any ways incommoded by it, for her *Privy Parts* being Membranous and Fleſhy, widen and extend eaſily at Pleaſure, eſpecially if the Woman be before-hand dally'd with, and her Inclination and Deſire to the Act rais'd by the Husband's Wantonneſs; tho' I have known ſome ſo very ſtrait, as ſcarcely to admit their Husbands, at leaſt with very little Pleaſure, unleſs juſt before and after the flowing of the *Courſes*, when the *Vagina* by that means, is more than ordinary relax'd; to remedy which, I have advis'd, with very good Succeſs, the Woman to widen the *Vagina* or Neck of the *Womb* with *Emollient Fomentations* and *Injections* of *Lilly-roots*, *Marſhmallow-roots*, *Lin* and *Fenugreek-Seeds* in Milk; and the Man at the ſame time to contract the bulk of his Member with *Aſtringent Cataplaſms*, ſuch as are made of *Pomegranate-Peels*, *Balauſtians*, *Plantain*, *Knot-graſs*, *Shepherd's Purſe*, and the like; but as it is eaſier and ſafer by far to widen the Womans *Vagina*, than to endeavour to contract

of

or leſſen the Man's virile Member, that is the way which I adviſe all to remedy the Malady, tho' it be what ſcarce one Woman in an hundred complains of.

The ſtraitneſs of the *Frænum* from a Natural Cauſe, which is a contraction of the Bridle that ties the *Prepuce* or Fore-skin to the *Glans* or Nut of the *Yard*, like as Children that are Tongue-tied, is another Cauſe of Incapacity, whereby the Man cannot conveniently Copulate, and conſequently Generate, it cauſing the *Yard*, when it ſtands, to bow down its Head, and occaſion Pain; ſo that if his eager Deſire does prompt him to Copulate, it encreaſes the Malady, that he does it with much more Pain to himſelf, and very little Pleaſure to his Wife, not mentioning the almoſt, or altogether impoſſibility of having any Children. To remedy this is not very difficult to thoſe that underſtand, for 'tis only juſt clipping the String, or that part of the *Frænum* with a pair of Sciſſars, the doing which, hinders the *Prepuce* or Fore-skin adhering to or joyning any more with the *Glans* or *Nut* of the *Yard*; which Pain or Soreneſs, by clipping, is as ſoon healed almoſt as made, by only applying a pledget of Lint wet in the white of an Egg beaten to a Water, repeating the application every Night and Morning for a few days together, 'till it is found to be perfectly cicatriz'd; and this way of remedying is far beyond tearing or cutting this Filament with the Nails, as ſome Midwives have done to Children born in this condition, as well as practiſing the ill cuſtom to Tongue-tied Children, which it's too well known have not always eſcap'd without Inflammations and worſe Diſaſters.

The diſtortion or crookedneſs of the whole *Yard* is another infirmity many Men are troubled with, whereby they are utterly uncapable of performing the conjugal Duty; for this crookedneſs is natural, and is ſo both when erected, and when relax'd, and when is ſo, it is almoſt impoſſible for a Man ſo much as to

enter his Wife; and this crookedneſs is frequently accompanied with an adheſion of the *Prepuce* or Foreskin to the *Glans* or *Nut*, making the end ſo monſtrous large, and below the *Nut* ſo ſmall and contracted, that the *Nut* is drawn all round double, as to make a very odd ſort of a figure, I never knew but one Man ſo, and he was beſides that a perfect *Æſop* in ſhape, being diſtorted in almoſt all parts of the Body: For this indiſpoſition there is no remedy, tho' *Hildanus*, a famous Phyſician in his time, tells us of a young Man of twenty Years of Age, who being Married to a young Virgin, found himſelf Impotent by ſuch an infirmity the very Nuptial Night, to remedy which, this Phyſician perform'd himſelf by the Knife, an operation upon him, whereupon he was Cur'd, and was afterwards ſo capable of ſatisfying his Wife, that ſhe never had Cauſe again of complaining of her Husband's Impotency. But by the manner of the operation, this young Man's Caſe muſt be ſomething different, or much more tolerable to be remedied, than the Caſe I have above made mention of.

There is another ſort of a crookedneſs of the *Yard*, when it is erected only, by means of a fleſhy Excreſcence growing upon one ſide of the Nerve of it, or upon the *Nut*, and is commonly hard, as big ſometimes as a Bean, having none or but little dull Pain, and that even when preſs'd or ſqueez'd, when the *Yard* is down, but when erected and felt too or ſqueez'd, tho' never ſo little, the Pain is inſufferably great, eſpecially when ſtrain'd or bended, ſtanding contrary to the Laws of Nature, in an ugly crooked poſture, utterly incapacitating a Man for the act of Generation. This infirmity is commonly caus'd by the *Venereal* Diſtemper, and its Cure is to be manag'd accordingly, which ſome ſay muſt be by ſoftning Emollient Medicines, but in truth they do but increaſe it, for 'tis Aſtringents, *&c.* that muſt do it, but the Cure of this Malady falling directly under the

the conſideration of *Venereal* Cures in general, I rather chooſe to refer the Reader to the laſt (*viz.* Sixth) Edition of my Book on that Diſeaſe, where the Cure is particularly ſet forth, than make repetitions of it here in this.

But for crookedneſs of the *Yard* in general, *Houllier* adviſes to place the *Yard* in a Leaden Mold and keep it there for ſome time, by which means it will be brought to a ſtraitneſs, as he ſays he did one upon wearing ſuch a Mold for a conſiderable time. But I believe the ſucceſs will not anſwer the Trouble.

Some Men by having very ſhort and little *Yards*, have found great inconveniencies upon Marriage, their Inſtrument of Generation being too ſhort and too ſmall to pleaſe a Woman, or Unite or Copulate with their Wives, for which reaſon Children not coming, many differences have aroſe. *Platerus*, an ancient Phyſician, tells us of a Man that had only a *Glans* or *Nut* of the *Yard* cover'd with a *Prepuce* or Fore-skin, inſtead of the whole Member; and I have known ſeveral my ſelf, whoſe *Yards*, when erected, were not above three Inches long, and not bigger than one's Finger. Thoſe ſhort and ſmall *Yards* happen from natural as well as accidental and *Venereal* Cauſes, and the former very ſeldom to be remedied, the two latter indeed have been reſtor'd, proceeding from Diſeaſes, which being remov'd, the effects have ceas'd; but the former Infirmity being from want of matter in the Mothers Womb to frame the *Genital* in proportion to the other Parts, the defect has happen'd, as we have obſerv'd in ſome that have been born in other Parts deficient.

For 'tis not probable that a Member of two or three Fingers breadth ſhould be of ſufficient meaſure to ſatisfie a Woman and get Children; for ſuch commonly want at the ſame time Strength, Heat, Spirits and *Seed*, and if it happens that any thing is emitted in the amorous Aſſault, 'tis no more than ſome Seroſity that has not all the qualities requiſite for

Generation, which humour the Woman may ſtrive to receive, but can never impregnate, it wanting the diſpoſition neceſſary for ſuch a work; beſides, by a Man's endeavouring, who has ſo ſmall a *Yard*, to lie with his Wife, is commonly rendred more Impotent. *Galen* and *Fallopius* have propounded ſome Medicines to Cure this infirmity, yet are believ'd to be of very little effect, eſpecially for the making the *Yard* longer or bigger, but to furniſh the Veſſels with *Seed* and to Spirit it, if there be no defect on them, ſomething may be done to good purpoſe, and that by rich Broths, delicate Foods, and excellent Wines, which nouriſh much, but then they muſt be continu'd, for without a perpetual ſupply of Spirits procured by thoſe rich Foods, *&c.* it would be impoſſible for the *Yard* to erect it ſelf and continue ſtiff, or the Veſſels able to ſquirt the *Seed* into the Woman's Womb, for the propagation of the Species.

The largeneſs and length of the *Prepuce* or Foreskin of the *Yard*, is an infirmity very troubleſome to ſome Men, and doubtleſs very much hinders Procreation, for the *Prepuce* hanging ſo much over the *Glans* or *Nut*, and receiving the *Seed* when ejaculated, like a purſe, and it ſtaying there, hinders impregnation, the prolifick Virtue of the ſaid *Seed* evaporating, before it be emptied thence into the Womans Womb; ſo that the length of communication renders it unfit for Generation. Thoſe that are troubled with this Infirmity, do frequently pollute themſelves in making Water, the ſtream of the Urine being impeded in its egreſſion, by the *Prepuce*, ſcatters this way and that way and wets the Cloaths as it comes out. The Cure of this can no way be ſo well effected as by cutting.

Warts or Carnoſities in the paſſage of the *Yard*, or on the outſide very often hinder Copulation, and unleſs removed, cannot perform the Conjugal Duty, to the purpoſe expected. Alſo ſwellings on the *Stones*, ruptures in the *Cod* or *Groin*; Stone and Gravel, Obſtructions, Inflammations and Ulcers in the Reins and Blad-

Bladder, a Running of the Reins, Stranguries, Fiſtula's in the Fundament, *Priapiſms*, *Phymoſis* and *Paraphymoſis*, *Gleets*, &c. are frequently the occaſion of Impotencies and Weakneſſes in the *Genital Parts* of Men, by which means the *Venereal* edge is dull'd or taken off, and conſequently impregnation abated or wholly loſt; ſo that if at any time a Man has any provocation to have to do with his Wife, 'tis but faintly, and what ſignifies but little as to the ſatisfying her as he ought and ſhe expects, and never proves fruitful as may be ſuppos'd, for what *Seed* is emitted is infertile, and altogether unfit for Generation; but I having diſcours'd of thoſe matters at large in my laſt Edition of the *Venereal Diſeaſe* aforementioned, both as to their Cauſe and Cure, which more immediately falling under conſideration there, being moſt of them occaſion'd by Embraces with unclean Women, refer the Reader thither for his better Satisfaction.

Thus ſome Men are always Impotent, having ſuch Infirmities in their *Genital Parts*, as in no wiſe able to joyn amorouſly with their Wives, being weak and faint in their Amorous Parts, by the want of Spirit in their *Seed*, either from Natural, Accidental or *Venereal* Cauſes; ſome by too frequent Nocturnal Pollutions in their Sleep, through ſharpneſs of *Seed* and weakneſs of the *Seminal Veſſels*; others by means of *Maſturbation* or *Friction*, are quite depriv'd of the natural Enjoyment they ſhould take with their Wives; ſome through defect of *Seed* in the *Stones*, or through the thinneſs or wateryneſs of it, have but ſmall inclinations to *Venery*, and when they have, the *Yard* is but faintly erected, and the *Seed* preſently or too ſoon emitted, with very little or no Pleaſure to themſelves, and as little or leſs to their Wives, which generally happens after indifferent Cures of *Claps*, and that eſpecially where too much Purging has been us'd, and a *Gleeting* left at the concluſion; I ſay thoſe Men have but little inclination, tho' have all the advan-

tages to ſtimulate and provoke them as may be, ſuch as a pretty Wife, her fond dalliances and aſſiſtances, which tho' the moſt excellent Medicine, is not of power ſufficient to Cure their Malady, which however, with the help of Phyſick, may be brought to be effectual; of which I have ſpoken enough in my Book aforementioned, theſe Caſes alſo coming under conſideration there, and is therefore needleſs to be repeated here.

A lankneſs, ſoftneſs or withering of the *Teſticles*, which happen to numbers of People after *Clap* Cures, renders Men in time Impotent, for 'tis the *Teſticles* which elaborate the *Seed* from Blood ſent thither, and if thoſe Veſſels be rendred weak by bad management in *Clap* Cures, or rendred cold by too much *Mercury*, which checks and abates the *Venereal* Deſire, they will not be capable to turn the Blood into *Seed*, or at leaſtwiſe elaborate it with that energy, and bring it to that conſiſtency or ſtrength, ſo as to ſtimulate the *Nerves* of the *Yard* to Action; or if there be a deſire, 'tis but weak, and the *Seed* not prolifick; the Cure of theſe Maladies are alſo laid down in my Book aforementioned.

When the *Yard* happens to have any Fat, (which as ſaid before, it is naturally deſtitute of) as there are ſome Inſtances, it is a Diſeaſe, and incommodes it in the execution of its Office, that is, it hinders Copulation and Procreation in thoſe People, and 'tis ſeldom ſeen there is any Cure for it.

Palſies of the *Yard* happen to ſome Men, and bring on ſuch a relaxation upon the *Nerves*, whoſe Office it is to erect it, that a Man is for ever Impotent, unleſs the Cauſe in time be taken away; which Cauſe I have more than once obſerv'd to be from *Mercurial Unguents*, *Waſhes*, *Powders* or *Plaiſters* to the *Yard*, or other part of the *Genitals*. The Cure in this Caſe cannot be better effected than by anointing the *Yard* or parts injur'd with Chymical Oils of *Amber*, *Roſemary*, *Lavender*, &c.

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The Fatneſs of the Body and greatneſs of the Belly, frequently renders the *Seed* of Man infertile, and tho' it may not take off his Erections, yet his Erections are not ſo frequent, nor altogether ſo potent as before he arriv'd to that fatneſs, and if he can order the matter ſo, as that notwithſtanding that inconveniency, he makes a ſhift to joyn with his Wife, yet it is ſeldom found that the *Seed* is prolifick, or any thing comes on that conjunction, tho' his Wife at the ſame time be a brisk amorous Woman, young of Years and Pregnant. To Cure this, is to take away that Fatneſs, which may be done, and even then there is not always the aſſurance of being more capable, ſo that by endeavouring to Cure it, with an uncertain effect, 'twill be better to let it alone, for the remedy may prove worſe than the Diſeaſe. For the *Seed* of Man is made of the beſt *Arterial* Blood, ſent to the *Seed*-Veſſels from all parts of the Body to be there elaborated, as *Hipppocrates* and others the moſt Ancient and moſt Knowing Phyſician aſſure us; and this may be credited, becauſe when a Man careſſes his Wife, he perceives his Spirits and all Parts touch'd in a moment; it affects his Head, Eyes, cauſing them to wink and twinkle, his Thoughts, Speech, Limbs, *&c.* and did it not depend upon and touch all Parts, it would not be ſo exceſſive and pleaſing to us as it is; for the *Seed* being made, as ſaid before, of the beſt Blood, and moſt ſubtil part of the Nervous Juice, animates and quickens the *Genitals* and all other Parts of the Body, wherever the Nerves are. And in Fat People, part of that Blood which ſhould go to the making of *Seed*, turns into Fat, whereby the *Genital Parts* are depriv'd of that quantity, and of that Spirit and Strength which is requir'd to quicken the *Seed* and make it fertile: thoſe Peoples *Seed*, and all others under any Infirmities or Weakneſſes of the *Genital Parts*, being commonly either ſmall in quantity, or watry and thin, and ſo infertile; when its due conſiſtency ought to be thick and glewy, and ſometimes it is

thin at the ſame time, but then however it is Spiritous, and always prompts to regular and ſtrong Erections.

Now where a Man is furniſht in every particular with the natural and due proportion, ſtructure and dimenſions of the *Genital Parts*, and yet finds himſelf not Toucht upon the converſing or dallying with his Wife, who in all reſpects is agreeable, 'tis a certain ſign of infirmity and infertility of his *Seed*, and unleſs that be rectify'd, he'll not be in a condition of Acting, or Procreating. The beſt way to remedy this, is to give Medicines that have a property of diveſting the *Seed* of any inherent ſharpneſs, or Diſeaſy principle, and that will at the ſame time encreaſe enrich and ſpiritualize the *Seed*, ſuch as yolks of Eggs, with rich Wine, Emulſions, Oyſters, Lobſters, Cavare, Chocolate, Dates, *&c.* which otherwiſe what there is of it is poor, thin and watry. There are divers Preſcriptions for doing this in Authors, the beſt that I have met with is as follows, but there are other much more potent Medicines for that purpoſe, and I think I have a preparation that for thoſe uſes exceed all that ever I heard of, or knew adminiſtred, and which divers People of both Sexes have had to their ſatisfaction the Experience of, to the rendring them who, before were Impotent and Unfruitful, fully capacitated to perform the Conjugal Duty, and Generate. I have hinted concerning this noble and moſt powerful Medicine, in my Book of *Venereal Diſeaſes* before mentioned, but it being a great Secret, have not hitherto thought fit to make it publick, but as ſaid before, there being many Medicines in Authors for like purpoſes, one of the beſt of them is this, *viz.*

Take of the beſt Chocolate an ounce and half, Electuary of Satyrion half an ounce, Eryngo roots candied, Satyrion roots candied, of each ſix drams, ſhavings of the Pizzle of a Stag kill'd in the act of Venery, and powder'd, half an ounce, Cubebs, Cardamoms of

each

each a dram, powders of Diambra and Diamoſchu dulcis, of each four Scruples, Rocket-ſeeds, Fiſtick-nuts, Nettle-ſeeds, Aſh-ſeeds of each a dram, Ambergriſe and Musk of each ten grains, Spirit of Ants two drams, with Syrup of red Coral, Make an Electuary, and take as much as a Walnut of it every Night and Morning. As for others, 'tis as needleſs as they will be tedious, there being ſuch a number of them, to incert them.

Some Men have been born with the *Urethra*, or paſſage of the *Yard* clos'd at the end, ſo as that the Urine has not had a paſſage, but it is always cur'd in their Infancy, or elſe Death muſt ſoon follow. Others have had that paſſage, inſtead of being perforated at the end of the *Nut*, have been ſo by the *Frænum* or Bridle of the *Yard*, which ties the *Nut* and the *Prepuce* or Fore-skin together, whereby neither *Urine* nor *Seed* could paſs directly through, and conſequently Procreation hindred: There is no way to Cure this Infirmity, but by Surgery, and that is done by cutting half way through the body of the *Glans* or *Nut*, putting in a *Cannula* or Silver Pipe ſmeared with a cicatrizing Medicine even with and into the *Urethra*, keeping it ſtrait, and cloſing the *Nut* again, which is to be united as faſt as may be by proper Medicaments, turning frequently the Pipe round, that it may not adhere to the *Nut*. This is beſt to be done in the Infancy.

There are alſo other defects or inſufficiency of the *Genital* Liquor in Men, not yet accounted for, which either relate to the *Seed*, or the *Teſticles* where the *Seed* is prepared; if it be in the *Seed*, either the Chyle, or Mucilaginous Fat milky part of the Blood is impair'd, and if ſo it muſt conſequently cauſe a deficiency in the *Seed*, and this Cauſe is known by the conſiſtency, colour, *&c.* of the *Seed*. That that hurts the Chyle or parts of the Blood to occaſion this deficiency, is a fault in the digeſtive Faculty, exceſſive

ceſſive Evacuations, Watchings, *&c.* Hunger, Cold, according to the Poet, *Sine Cereres & Bacchus frigit Venus.* Violent Paſſions of the Mind, immoderate Exerciſe, and the like, which ſharpen the Blood beyond its due pitch, hurts its Craſis and ſo exhauſts the Chyle or Seminal Matter. Fat and Corpulent Perſons are liable to the like, for the milky part of their Blood which ſhould be diſpos'd of for Seminal Uſe, is diverted and anticipated by its converſion into Fat, as in a place before I have taken notice of.

If a Man's Deficiency or Impotency be in the *Teſticles* or Stones, it proceeds either from the defect of the Ferment, or the indiſpoſitions of the Stones themſelves; the Ferment is a Spiritous Oily Volatile Subſtance, as by the notable changes occaſion'd by it in the maſs of Blood at the time of its commencement appears, and whatever cramps, fetters or fixes the Animal Spirits, and diveſts them of their Volatile Property or Capacity, muſt needs weaken and hurt the Ferment: now external Cold does it, that is, expoſing the *Teſticles* to the Cold or Wet; alſo the application of *Mercurial Plaiſters* or other *Mercurial* means uſed to the *Teſticles* or region of the *Pubes*, very much abates *Venery*, as I have particularly obſerv'd in my laſt Book of the *Venereal Diſeaſe*, for which reaſon I never apply *Mercurials* to the Swellings of the *Teſticles*, ſo very much us'd in Practice in the Cure of *Venereal* Patients, from which I gather we have ſo many complaints of weakneſs of the *Genital Parts* and want of Erections after *Venereal* Cures. Exceſſive and unſeaſonable *Venery*, or an indiſcreet abſtinence from it; alſo Drunkenneſs, Dropſies, Gleets after ill cur'd *Claps*, too many ſharp or cold Medicines, Blows, Falls, Strains, Wrenches, hurts in the Back, or the like, does the ſame.

If the deficiency of the Ferment be occaſion'd by any Cauſe reſpecting the *Stones* themſelves, it muſt proceed either from Tumours or Swellings in them,

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or from being Gelded; to know which, may eaſily be diſtinguiſh'd by the ſigns, for if the Ferment be faulty, the Perſon is dull and unactive, the *Venereal* Appetite flat and liſtleſs, and the *Seed* when caſt forth is thin, watry, and void of heat. Sometimes this deficiency produces not only Effeminacy and Unmanlineſs, but alſo an univerſal Faintneſs and Conſumption of the whole Body, for want of the due influence of the Ferment upon the maſs of Blood, and that eſpecially if the Perſon has us'd over much *Maſturbation* or *Friction* in his Youth. This in People of Years, is difficultly Cur'd, if the Patient be Young, he may be retriev'd, and that by a peculiar regard to the Stomach and digeſtive Faculty, for *Ventriculus male affectus eſt origo omnium morborum*, &c. for a deprav'd Stomach and Digeſtion, cauſe a deficiency of *Seed*. As to Impotency, which proceeds from a defect in the *Stones* themſelves, we ſhall come to ſpeak of that by and by. As for *Eunuchs*, 'tis much doubted whether there be any natural Ones or not; for there are ſome Men whoſe *Stones* are not to be felt in the *Cod*, yet may have them hid within the *Abdomen*, and give as ſufficient proof of their Manhood, as if in the place they ought to be.

As for the faults of the Ferment, or thoſe reſpecting the matter of the *Genital* Liquor, the former muſt be amended by Aromatick ſharp incentives, ſuch as Ginger, Pepper, Cubebs, Cloves, Cinnamon, Caſtor, Amber, Borax, Muſtard-Seeds, Ants, *Cantharides*, which Flys wonderfully help and procure ſtrong Erections of the *Yard*. And the latter is to be remedied as before we have ſpoken of, and as in my laſt Book of the *Venereal Diſeaſe* more particularly and largely, and therefore not to be repeated here.

As for the deficiency of *Seed*, and conſequently of *Erections*, by means of the Stones being hid within the *Abdomen* or Belly, as we juſt now hinted, and have in ſome obſerv'd, the utmoſt endeavours that can ſafely be us'd, ought to be to bring them down into their

their proper repoſitory the *Cod*, and this is often done by Jumping, Leaping, Running, *&c.* or by Emollient Fomentations, warm Baths, or other proper relaxing means.

The other Cauſes of deficiency from the Stones are various, and are caus'd either from Blood, and is call'd an Inflammation, or from Wind call'd a *Hernia Ventoſa*, or from Water called *Hernia Aquoſa*, or by a Schirrous Tumour, or by ſuperfluous Fleſh, or by the dilatation of the Spermatick Veſſels called *Hernia Varicoſa*; but tho' I have ſufficiently ſpoken of theſe things in my Book of the *Venereal Diſeaſe*, yet ſhall a little explicate here, that the Patient may the better underſtand which of theſe Caſes are his, in order to the ſeeking out a proper remedy. I ſhall ſpeak of each a-part, and begin firſt with the firſt.

Inflammations of the *Stones* or *Cod*, or both, as ſometimes I have known it happen, proceed from ſtagnated Blood, and Humours therein, occaſion'd by the ſuppreſſion of a *Gonorrhœa*, violent Ligatures, Blows, Contuſions, Compreſſion or hurt by Riding, *&c.* which appear with heat and redneſs on the *Teſticles* and *Cod*, pricking ſhooting Pains, accompanied at firſt with a Shivering, and Fever, and if the Swelling be ſuffer'd to ſuſpend or hang down, the weight of it ſo dilates the Ligaments, that the Pain is exaſperated and reaches to the *Groin*, and almoſt to the Loins, and if it be not kept up with a Bag-Truſs, or by ſome other means, and proper applications made to mitigate the Pain and diſcuſs the Swelling, it creates many Inconveniencies, as an Impoſthume, nay, even Gangrene, more eſpecially if the Inflammation be in the *Scrotum* or *Cod*; to do which it behoves the Surgeon to be fully acquainted with the true method of application, and to conſider whether it proceeds from *Venereal* or other Cauſes, therefore according to the Cauſe muſt the Remedies be adapted, of which its proper ſome conſiſt of Bean-flower, Litharge, Vinegar and Cummin ſeeds, boil'd to the conſiſtency of a

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Cataplasm and apply'd warm: others of Lime-water, Spirit of Wine, with Camphir, Opium, and Sugar of Lead, to be us'd in the form of a Fomentation. Others again, especially if it proceed from a *Venereal* Cause, foment the Swelling with a Decoction of Chamomil-flowers, *Guaiacum*, *China* and Elder-flowers in Water and Wine; and others use other things, according as the reason of the Case indicate, or they have seen us'd in Practice. I fear too many practice by Tradition, and that when they have gone the round of all they either have read of, or seen us'd, ineffectually, are at a stand what to do, the poor Patient all the while bearing the brunt of their Ignorance, and perhaps at last fall a victim to it. But if the Swelling tends to Imposthumation, all endeavours to discuss are in vain, and the present relief is to forward its breaking as fast as conveniently may be, with Emollient and suppurating Medicaments, such as *Cataplasms* of white Lilly-roots, Marsh-mallow-roots, boil'd with white Bread and Milk, with the addition of Oil of Lillies and Ointment of Marsh-mallows applyed as hot as can well be endured; and when the Imposthume is broke, is to be dress'd with Digestives proper on such occasions; for if the applications be improper, mischiefs do ensue, such as Infertility, *&c.* for ever irrecoverable.

Deficiencies often happen to Men by means of a windy Humour, or Rupture in the *Stones*, which distend them and the *Cod*, sometimes very largely, and sometimes is accompanied with Water also, and is occasion'd either by a vitious acid Quality of the Nutritious Liquor of the Membranes surrounding or investing the *Stones*, or else is deriv'd from the *Abdomen* or Belly. This Malady is sufficiently known by the Swelling, which is sometimes very big indeed, and the distending Pain that accompanies it, which while remains, hinders Copulation and Procreation, and if not timely Cur'd, produces perpetual Impotency. To remedy this, all internal Medicines that

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are Carminative are good. So alſo external Medicines, as Cataplaſms and Fomentations that are Carminative and Diſcuſſing, as Cummin-ſeeds, Coriander-ſeeds, Camomile and Melilot-flowers, Bay-berries, Bean-meal, Cow-dung, and the like, not forgetting the application of a convenient Bag-Truſs, by the uſe of which, I have reduc'd very large windy Tumours in the *Stones* and *Cod*.

Deficiencies in Men alſo follow upon their being afflicted with watry Swellings in the *Cod*, altering the form and magnitude of the Stone or Stones, known by a ſenſe of ſomething floating in the *Cod*, and diſcover'd plainly what it is, by holding a Candle on one ſide, and looking through it; it begins firſt but ſmall, but ſoon encreaſes, and in length of time grows harder, yet yeilds to the preſſure of the Finger and pits, caus'd from a rupture of the Lymphatick Veſſels in the *Stones*, or ſome obſtructions there that ſtop the reflux of the Lymph from thence. To Cure this, many Authors have preſcrib'd as many Remedies, both for inward and outward uſe, inwardly Antihydropick Medicines, and outwardly Carminative and Diſcuſſing Medicines, ſuch as were preſcrib'd juſt before for the windy Tumour of the *Stones*; but all is in vain; I have been told, and it has been aver'd to me, that thoſe watry Tumours have been entirely evacuated and remov'd by *Cataputium* given inwardly: upon the recommendation, I once try'd it, but to no purpoſe; the only way therefore to relieve the Patient, is by *Apertion* or opening the *Cod* to diſcharge the water lodg'd therein, which is both a ſafe and ſure Method, indeed I have known the Water gather again, ſo that a repetition of opening has been forc'd, as one, an old Gentleman, that I know has had done many times to the diſcharging a Pint, that and a half or more on ſuch an operation, and is ſtill oblig'd as often as it encreaſes to a magnitude to be troubleſome, to ſubmit to it, tho' there may ſometimes be danger of a Gangrene, if not carefully and skilfully

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undertaken. Theſe *Hydroceles*, generally ſpeaking, cauſe Impotencies, for the *Yard* ſhrinks upon ſuch an Infirmity, and all the Parts appertaining grow flaccid, that there is not the inclination or power to act that way, as if otherwiſe.

Deficiencies and ſometimes Impotencies alſo ariſe from Schirrous Swellings or Tumors on the *Stones*, brought to that hardneſs by undue applications upon a preceding Inflammation, which thicken and make viſcous the acid Humour ſo, as ſcarcely ever to be ſoftned: thoſe Swellings are without Pain, Heat or Inflammations, may be handled and ſqueez'd, and ſcarcely ſenſible, being ſo very hard, and which, if Care be not taken, or wrong application made, may terminate into a Cancer, and that to be at hand, if upon applications to it, it begins to be attended with pricking Pain, *&c.* therefore muſt be manag'd with great circumſpection and Care. Sometimes they'll tend to ſuppuration, then it muſt be open'd, or elſe the *Stone* to be quite taken out. I know one that has both his *Stones* Schirrous, by means of Swellings upon them from a *Clap*, the matter being precipitated down, thereon by ill Management, and by as wrong applications grew Schirrous not to be remedied: This Man is living, but will for ever be unfit for Copulation and Procreation, tho' otherwiſe as likely a Man as can be ſeen. If there be any Cure for theſe hard Swellings it muſt be by ſoftning applications, ſuch as Plaiſters of *Hemlock* with *Ammoniacum*, Plaiſters of *Galbanum*, *Bdellium*, &c. or by applications prepar'd with Figgs, Fenugreek-ſeeds, Marſh-mallow-roots, *&c.*

And as thoſe Swellings of the *Stones* and *Cod* aforemention'd cauſe Infertility and Impotency, in Men, ſo a *Sarcocele* or fleſhy Swellings of the *Stones*, cauſe no leſs inconveniency; thoſe fleſhy Ruptures are caus'd from Blows, Falls, *&c.* cauſing Inflammations and Pain at firſt, and ſometimes the Veſſels and Membranes of the *Stones* are thereby torn, and the Blood and Nutritious

tritious Juice caus'd to ſtagnate and grow into a fleſhy Excreſcence or Subſtance, which ſticks to one or both *Stones*, or to the *Dartos* or Membrane of the *Cod*. As the bruiſe wears off, the fleſhy Subſtance continues, and is without Pain, hard, and increaſes bigger and bigger by degrees; but if it be attended with a ſort of Pain and Shooting, it indicates it to be of a malignant Nature, and inclining to be Cancerous, and conſequently ought not, or but very cautiouſly to be medled with. Sometimes theſe fleſhy Subſtances in the *Stones* appears to be like thoſe Swellings of the *Epididimes*, which are occaſion'd by a redundancy of the *Seed*, or the ſtagnation of the Blood, caus'd by the Schirrous of the *Stones* aforementioned, but upon an exact obſervance, the difference is not hard to be diſtinguiſh'd; ſometimes theſe Excreſcences do ſuppurate and break, if ſo, muſt be treated as before mention'd, but if they do not tend to ſuppuration, outward applications to hinder its growth is neceſſary, for all outward Medicines are ineffectual. The external applications muſt be compounded of Aſtringent Ingredients, ſuch as Comfry-roots, Rupture-wort, Bole-armonick, Whites of Eggs, Vinegar, and the like, either made into a Poultiſe, or fomented with a decoction of ſome of them, not forgetting to make compreſſion with a proper Bag-Truſs. But if thoſe applications fail, and the Excreſcence comes to a great bigneſs as ſome grow very big, it muſt be extirpated, either by it ſelf, or if it cloſely adheres to the *Stone*, that alſo muſt be cut out with it, due conſideration being to be had firſt, concerning the circumſtance and nature of the Malady, as well as temperament of the Patient.

Impotency or Infertility, or both, is alſo caus'd oſentimes by the *Spermatick Veins* being diſtended, or growing ruggid, or turgid, like a cluſter of Grapes, of an uneven, inconſtant ſort of riſing, towards the *Stones*, like Ropes, the *Stones* at ſame time dropping down to the bottom of the *Cod*, and hangs looſe, cauſing an uneaſie ſort of a Pain, and ſometimes without Pain,

Pain, and the *Stones* feeling ſoft, flattiſh, and ſquabby, which Malady is occaſion'd by a diſturbance or interception of the Arterial Blood and Spirits, by the Spermatick Veins, and is what very commonly happens after the ill Cure of *Claps*, by too much Purging, or uſing too hot attenuating Medicines, which relax thoſe Parts ſo, as at length to take off the *Venereal* Deſire. This proves of ill conſequence, if not timely remedied. The keeping up the *Cod* with a bag-Truſs is admirable, and applying Plaiſters that are comfortable and ſtrengthning, ſuch as a Plaiſter of *Adherniam* malax'd with Oil of Bricks, or a Plaiſter of *Oxycroceum* with Oil of Ants, giving ſtrengthning reſtorative Medicines at the ſame time inwardly, by which diligent proſecution a Cure may be accompliſht.

There are alſo many other Diſtempers and Cauſes of Impotency and Infertility in Men not yet mention'd, as by an irregular ejaculation of the *Seed* into the *Matrix* of the Woman in the time of Copulation, Preocreation is hinder'd, the Act being not ſo pleaſing to her, eſpecially when it is caſt forth without any *Venereal* Provocation; alſo is Infertile when it is emitted in the Act with too much precipitancy or haſt, before the Womans Parts are raiſed, or ſo fit to receive it, with that Pleaſure neceſſary to occaſion Conception: On the other hand the Man's too ſlow ejection of the *Seed*, ſhews the Parts to be dull, and not Spirited ſufficient, and the *Seed* conſequently wanting that Vigour and Life requiſite to ſtimulate the Veſſels to excretion, ſo that the *Seed* is depauperated, and not impregnated with the neceſſary fertile Diſpoſition for the begetting of Children; and ſometimes it happens that the Erections are potent in ſuch People enough, but it is as we uſe to ſay, *but dry Stuff*, for it puts the Womans Womb upon an Expectation of receiving *Seed* to delight it, and at length there is no *Seed* at all in the Man's Veſſels to be emitted, that the turgeſcence of the *Yard* falls, and the Womans craving *Womb* diſappointed, of which more by and by.

In ſome Men there is an emiſſion of a true genuine *Seminal* Matter, without the leaſt provocation to *Venery*, without the leaſt erection of the *Yard*, and alſo without any manner of Titillation or Pleaſure, which ſhews a very great imbecility of the *Spermatick Veſſels*, and is caus'd in ſome from a redundancy or turgeſcence of the *Seminal Matter*, in others from a ſharpneſs of the *Seed*, which ſtimulates and contracts the Fibres of the *Seminal Veſſels* and adjacent *Muſcles*; and again, in others, from a thinneſs and watrineſs of the *Seed*, together with the concurring flaccidity or looſeneſs of the Veſſels, and looſeneſs or patency of their Paſſages into the *Urethra*; ſome Men are brought into this condition by too high or liberal Eating and Drinking, eſpecially where there is no Exerciſe, Care, *&c.* Others are plung'd into this Unhappineſs by a total abſtaining from Coition; others again from too frequent correſponding or ſetting their Thoughts on *Venereal* Objects. Some by too conſtant lying on the Back, and indulging themſelves therein, heating their Reins, lying upon too ſoft Beds, have been rendred under this circumſtance; thoſe misfortunes generally befal ſuch that are attended with a ſharp ſaltiſh Diſpoſition of the Blood, as well as ſuch who are of Scorbutick, Hypochondriack and Melancholick Conſtitutions, or that live upon the immoderate uſe of ſharp ſalt Meats and Drinks; or that have us'd in their Youth too much or exceſs of *Venery* and manual Violence or *Friction*, which not only relaxes the *Seminal Veſſels*, but deſtroys the Ferment in the *Teſticles* or *Stones*, as plainly appears by their *Seed's* being of a thin, watry and inelaborate Conſiſtency, which if not in time remedied, degenerates into Hecticks, Conſumptions, *&c.* The general Method for Cure in thoſe Caſes, is to rectifie the ill diſpoſition of the Blood, and thereby to abate, leſſen and remove the vicious quantity of Matter occaſioning it, as alſo to qualifie the ſharpneſs of the Matter, and to corroborate and ſtrengthen the Ferment and Texture of the

Seminal

Seminal Veſſels and other adjoyning Parts; to do which, many Medicines are recommended by Authors, but what Medicines I have obſerv'd to be moſt ſerviceable, (unleſs in ſome particular Caſes,) are the following Preparations, ſome of which are proper to ſome People and others to others, according as is the Degree, Nature, State, *&c.* of the Diſeaſe, and the Conſtitution, Temperament, *&c.* of the Patient.

Take of the four greater and leſſer cold Seeds, of each a dram, Seeds of Agnus Caſtus, Hemp-ſeed, white Poppy-ſeeds of each two drams, Water of Mint, Water-Lillies and Purſlane of each a Pint, make an Emulſion according to Art, adding powder of ſeal'd Earth, Amber and Pearl prepar'd, Cuttle-fiſh, Diaphoretick Antimony of each two Scruples, double refin'd Sugar as much as is ſufficient to ſweeten it, of which, well ſhaking it firſt, the Patient is to take ſix Spoonfuls every Morning, Noon, and Night, with the quantity of a Nutmeg of the following Electuary.

Take Cypreſs Turpentine two drams, Conſerve of Mint and Conſerve of red Roſes and Comfry of each an ounce, ſeal'd Earth, Bole-Armonick powder'd, red Coral, white Amber and prepar'd Pearl of each a dram, Borax calcin'd four Scruples, binding Saffron of Mars three drams, Nutmegs powder'd a dram, with Syrup of Coral, as much as is ſufficient to make it into an Electuary, to be taken as above-ſaid.

To ſome Conſtitutions, according as is the Caſe, the following Medicines have been found ſerviceable.

Take Maſtich in powder, Frankinſence, Crocus of Steel of each three drams, powder of Rhubarb two drams, Anodyne Sulphur of Vitriol a dram, with Balſ. Capivii, as much as is ſufficient to bring it into a Maſs, to form Pills of the ordinary ſize, of which four to be taken three times a day, drinking after them five or ſix Spoonfuls of the following Drink.

Take Biſtort and Tormentil-roots of each an ounce, Comfry-roots an ounce and half, Water-Lillies, Mint and Purſlane of each a handful, Rue a handful and half, boil all in two quarts of Spring-water till a Pint be boil'd away; ſtrain it, and add juice of Lemmons three ounces, Bole Armonick three drams, Diaſcordium an ounce, mix, to be taken as above directed.

And while theſe things are a taking inwardly, it may be neceſſary for the Patient to uſe *Cold Bathing*, eſpecially in Water, where a pretty quantity of Allum has been diſſolv'd, and alſo the better to rectifie the deficient Ferment of the *Teſticles*, Fomentations ought to be us'd outwardly to them, and a Bag-Truſs wore, after the uſe of which following Fomentation, to uſe the following Liniment, continuing wearing the Bag-Truſs, till well.

The Fomentation is this.

Take Shepherd's-Purſe, Plantain, Knotgraſs of each a handful, Oak-Bark an ounce, Pomegranate-peel half an ounce, Catechu three drams, Comfry-roots half an ounce; boil all in three Pints of Water, till a Pint be boil'd away, ſtrain it, and foment with it Night and Morning, with Flannel Stuffs.

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The Liniment is this.

Take Oil of Myrtle-berries, of Quinces of each a dram and half, Oil of Nutmegs, Cinnamon and Cloves, of each half a dram, Oil of Maſtich a dram, Oil of Mace by expreſſion a dram, mix, and make a Liniment according to Art, with which anoint the Yard, Cod, *and* Perinæum *(which is the ſpace between the* Fundament *and the* Cod) *every Night and Morning, conſtantly wearing the Bag-Truſs as aforeſaid.*

There are divers other Medicines taken notice of by divers Authors, but as they are beſt appropriated according to the Judgment of the Phyſician, who thoſe Patients are adviſ'd to apply to for help, as beſt knowing what ſuits them in each various Caſe, 'tis needleſs here to incert them.

Some Men are abridg'd of their *Venereal* Pleaſure by a ſpurious flux of *Seed*, of a different Nature from the proper *Genital* Liquor, being always attended with ſome Pain, Sharpneſs, and other Symptoms, and ſometimes Diſcolour'd, Stinking, *&c.* not occaſion'd by any *Venereal* Contagion, or partaking at all of any *Venereal* Malignity; but comes near to the *Whites* in Womenkind, and is denoted properly *Gonorrhæa Catarrhalis*, and is occaſion'd by the Lymph of the *Proſtate Glands*, which if are relaxed or exulcerated, as oftentimes they are, do ſeparate and void larger quantities than ordinary, to the perverting the Function of the *Yard* and *Veſſels*, ſo as to cauſe Impotency, and is brought upon many by exceſs of *Venery*, uſing *Friction* with the Hand, Riding, Falls, Jumping, *&c.* This I have frequently known to continue a long time, without ſubmitting to any methods of Cure, and in length of time, is like an Iſſue to cleanſe the Body and Blood, and which however in time, if great care be not taken, will degenerate into a

Conſumption; this Caſe I have known to ſucceed ill cur'd Claps, as I have more at large obſerv'd in my Sixth Edition of the *Venereal Diſeaſe*. The Cure of this Malady is generally by ſome of the former Preſcriptions, if curable, but where one Man is really Cur'd, 'tis the Misfortune of ten, to be Incurable.

The too quick or over haſty ejaculation of the *Seminal Matter* in *Men*, as we hinted at a little before, oftentimes hinders Procreation, becauſe, before the Womans *Womb* is prepar'd to receive it, all is ſlipt away, and the Work is over before it is well begun, and is caus'd by a ſharpneſs of the *Seed* which excites it to expulſion, and is emitted without any great Senſe or Pleaſure; and this is a miſchief that attends many Men, and about which I have had many to importune my aſſiſtance, whom I have frequently reſtor'd by the uſe of ſome particular Alteratives and Aſtringents inwardly, and Baths or Aſtringent Fomentations us'd outwardly. *Opium* is of noted efficacy in theſe Caſes, ſo is Sugar of Lead and many other Medicines. I have a Preparation with *Opium*, *Satyrion*, *Ambergriſe*, &c. which, notwithſtanding 'tis an *Opiate*, cauſes no ſtupidity or ſleepineſs, but to the contrary, makes the Spirits Vigorous and Vigete, encreaſes the Deſire, and cauſes a deliberation and prolongation of the Embrace, to very great Satisfaction; but where this over haſty ejaculation proceeds by the irritation of an Ulcer in the *Inteſtinum Rectum*, as ſometimes it does, then that Ulcer muſt be Cur'd before any other Feats can be done, as *Rondeletius* tells us was the Caſe of a certain Nobleman that came to him to requeſt a remedy for his Impotency, by means of an Ulcer in the *Inteſtinum Rectum*, which much affected the *Paraſtatæ* and other *Seed Veſſels*, and of which he died. But the cauſe of this diſorder is generally as aboveſaid, from ſharpneſs of the *Seed*, or from the patency and looſneſs of the *Seed Veſſels*, or from the Spirituous

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Turgeſcence and overmuch youthful Heat of the Seminal Liquor. The *Indian* and *Turkiſh* Women we read, do uſe *Opium* to prolong the Act of Copulation, they being much delighted in that Pleaſure, and do not value a Man that cannot hold out long, and accompany with them often, they being indeed reported to be very ſalacious.

And as the too quick, ſo the too ſlow ejaculation of the *Seed* in the Act of Copulation (of which I promiſed a little before to ſay more about) hinders Procreation, becauſe it is often obſerv'd in ſome Men, that notwithſtanding their having a great deſire to *Venery*, and can hold out long in the Act, yet the over-flow, or no emiſſion of *Seed* at laſt, obſtructs, as it needs muſt, the having of Children; and this is caus'd from the Blood's inflaming the *Yard* to an Erection, the Spirits being deficient in quickning the *Seed*; or the Muſcles of the *Yard* are languid, or the *Seminal Veſſels* flaccid and unable to counterpoiſe the force of the *Proſtatæ* and neighbouring Parts, which in the *Venereal* Act ſwell up, bear in upon them, and contracts their Paſſages, inſomuch, that either they cannot eject the *Seed* in due time, but it often ſlips away when the *Yard* is down, and the Turgeſcence of the Parts gone; or elſe, being but a flatulent Erection, no *Seed* at all is emitted, or that inſtead of *Seed*, by too much forcing the Veſſels, Blood has been ejected. To remedy this untoward inconveniency, is to adminiſter ſharp aromatick and cephalick Medicines, ſuch as Caſtor, Pepper, Muſtard, Watercreſſes, Rocket-Seed, *&c.* and outwardly to anoint the root of the *Yard* with Oil of Mace, Nutmegs, Cloves, *&c.* as in another place and caſe before preſcrib'd, or rather that mixt with Oil of *Cantharides*, Civit, Musk, Ambergriſe, *&c.* Sometimes there is *Seed* in the Veſſels, and an inclination proper to the act of Copulation, but the *Seed* cannot be emitted or ſent forth, by reaſon of a Caruncle or fleſhy Excreſcence in the paſſage of the *Yard*, which

generally proceeds from a virulent *Clap*, and unleſs that Caruncle be remov'd, a Cure cannot be expected: but this Caſe, as ſaid juſt now, proceeding from the *Venereal* Taint, I refer the Reader to my Book of that Diſeaſe, wherein the Cure is ſufficiently preſcribed, and therefore ſhall ſay no more of it here.

There are yet other Cauſes of Impotency and defect of Procreation in Men, not ſufficiently herein ſpoken to, as defect of Erection of the *Yard*; alſo an immoderate Erection of the *Yard*, and depravation of the Erection of the *Yard*. Too often Copulating takes off the Deſire and Delight, and hinders Procreation; 'tis a queſtion in *Ariſtotle*, why ſuch who often uſe Coition, take leſs Pleaſure in it than thoſe that uſe it ſeldom? and aſſigns three Cauſes thereof. Firſt, becauſe the paſſage of the *Seed* is over large and wide, and therefore the *Seed* makes no ſtay there, by which ſtay the Delight is had. The Second, becauſe that through often Copulating, there is but little *Seed* left, and therefore giveth no delight, and is not impregnated with Procreative Life. Thirdly, becauſe ſome, inſtead of *Seed*, caſteth out Blood indigeſted and raw, or ſome other watry ſubſtance which is not Spirituous, Hot, or Prolifick, and therefore cauſeth no Delight, and conſequently never Conceiveth; for as the due Erection and Stiffneſs of the *Yard* is one main qualification for the performing the Office of a Husband, ſo no leſs is the regular ejaculation of the *Seed* thro' the *Yard* ſo Erected, the other; and that unleſs there be due Erections, it will be no pleaſing Converſation either to Man or Woman; ſo upon thoſe due Erections, if there be not a regular ejection of *Seed*, there can be no Conception. The former, that is, defect or want of Erection, is what is generally termed Impotency, and is too truly ſuch, as many Men and Women abroad, to their Loſs and Sorrow, can bear Teſtimony: Now this Impotency, the vexation and plague

plague of humane Life to ſome People, where no quiet is at home by means thereof, proceeds either from a relaxation of the two pair of Muſcles and inactivity of the Spirits. or the flatneſs or dulneſs of the Seminal Liquor; the former of which, that is, the relaxation of the Muſcles may be occaſioned by a Palſy, exceſſive Riding, Falls, blows upon the *Os Sacrum*, (which as it renders ſome Men Steril, ſo the *Japanois* ſay, burning the ſaid *Os Sacrum* and Loins in a *Gonorrhœa* and weakneſs of the Spermatick Parts is an immediate Cure) a Wound of the Head affecting the reſpective Nerves, hurts thoſe Muſcles ſo as to relax them and takes off Erections, and this from very good reaſon, by means of conſent of the Parts. The *Japanois*, who are curious in Chirurgical Pyrotechny ſay, That if in the *Hypogaſtrium*, a Fingers-length below the Navel, right downwards upon the *Linea Alba*, a burning be made with their *Moxa*, as they do to the Joynts for the Cure of the Gout there, it will cauſe a Man to be certainly effeminated, without the leaſt hopes of ever recovering his Virility; and not only be made effeminated, but totally loſe his Erections, and be for ever inept for Generation: So will a Man's being wounded behind the Ears (ſays *Parry*) whereby certain branches of the Jugular Veins and Arteries that are there have been cut; ſo that after thoſe Veſſels have been cicatriz'd, there follows an interception of the Seminal Matter downwards, and alſo of the community, which ought of neceſſity to be between the Brain and the *Teſticles*; ſo that when the Conduits or Paſſages are ſtopp'd, the Stones or *Teſticles* cannot any more receive either Matter or lively Spirits from the Brain in ſo great quantity, as it was wont, whereof it muſt of neceſſity follow, that the *Seed* muſt be leſſer in quantity, and weaker in quality. Alſo many Men become Impotent after they have been cut for the Stone. *Mercurial Unctions* alſo, and external Cold, *&c.* cauſe thoſe Muſcles to relax: By means

means of cold, it is ſcarcely to be expreſſed how many injuries the *Yard* ſuffers; it ſometimes hardens it like a Stone, and cauſes ſuch a numbneſs as hardly to be felt upon ſtrong ſqueezing it; in ſome it almoſt ſhrinks into the Belly, and cauſes ſuch a frigidity in the Teſticles and parts adjacent, as to take off all propenſity or inclination to the act. The Northern People are oblig'd to defend it againſt the rigour of their ſharp Blaſts with Furrs, wrapping up the Members cloſe, elſe, inſtead of being in a condition to propagate their Species, they would ſooner end their days; for piercing Cold ſometimes endangers Mortification on that part, or at beſt but a very indifferent Stomach to carnal Conjunction. *In Miſcellanea Curioſa*, where Dr. *Wallace* gives an account of the People in *Darien*, he ſays, that the Men cover their *Yards* with a piece of Bark, or ſomething of Silver, of the very ſhape and bigneſs of that Paper-Caſe we uſe to put a Doſe of Pills in: And that they ſeem to be very Ill furniſh'd, for, he ſays, he never ſaw any of them have a *Yard* half an Inch long; yet no doubt, he ſays, but they are longer, but fancies they are naturally ſheath'd up, as Dogs and Horſes *Yards* are, ſo as not to be ſo perceptible but upon Erection.

In ſome the want of Erections are from a fault in the Spirits, as when they are univerſally weak and languid, as in old Age and Sickneſs; alſo when the Spirits are depreſſed by Trouble, Grief, Fear, Paſſions of the Mind, Hypochondriack Melancholy, over-Thoughtfulneſs, Study, *&c.* whereby new-marry'd Men, upon the loſs of their Erections, by means thereof, have thought themſelves, and been told by others, that their Cod-pieces were inchanted or bewitch'd; which tho the Doctors of the Common-Laws have made mention of as Truth, and that there is power in the Magick Art to do ſuch things, as in the particular Title they obſerve, and take notice of ſuch things, as *de frigidis maleficiatis impotentibus & incantatis*, yet my Faith will not reach to believe it to be poſ-

poſſible, notwithſtanding that great Man St. *Auſtin* hath made mention of the ſame in his ſeventh Tract in *Joan.* I have alſo read in other Authors, that ſome have given credit to ſuch Errors, and in one of them, that a certain Woman newly married went to her Mother, with tears in her Eyes, a few days after her Marriage, and complain'd that ſome Body had bewitch'd her Husband's Codpiece: The Mother imparts to this Author her Daughters Complaints, which, ſays he, I found to be very ill grounded; for that her Husband had acted his part very handſomly: But it ſeems the Daughter had a larger Idea or Proſpect of the Pleaſures of Marriage, than what ſhe met with; for tho', as ſaid before, he had done what any Man was capable of doing, yet what ſhe met with did not anſwer her high Expectations, tho' at the end of two Months her Belly began to riſe, and ſhe was afterwards ſafely deliver'd. I have read alſo of a Wine-Cooper, that believ'd he was bewitch'd, inſomuch that after he was marry'd, the fancy run ſo ſtrong in his head, that whenever he went to careſs his Wife, he was not able. If there be any Witchery, it is ſurely in the fair Sex, whoſe Charms none are able to reſiſt: 'Tis madneſs and folly to believe a Magician can oppoſe them; for the Devil has no power to deſtroy or hinder the matrimonial Pleaſures, which God has eſtabliſh'd by ſuch holy Laws; beſides the fair Sex carry about them ſuch Filtres and Witchcraft, as rather invite to, than deter from the Embrace, and is ſuch, that againſt their mighty Power few Men find a way to eſcape.

In others, want of Erections is from a faulty unpreparedneſs in the *Genital Juice*, falling ſhort of its ſpirituous ſtimulating Quality, either from Superanuation or old Age, defects of the *Teſticles* or *Stones*, or other diſorder of the *Genital Parts*; or by too long uſe of cold things, *&c.* as before particularly made mention of.

The

The Cure of Defect of Erection in general, conſiſts in Recovering in time the Force and Spirituality of the *Seed*, and the regular Influx of the Spirits into thoſe two Muſcles, which I have at large already accounted for, and have ſpoke of the Prevalency of *Opium*, *Ambergriſe*, &c. and of the wonderful Efficacy of a Medicine I have. I ſhall here take notice of a few other Medicines commended by Authors, which the Patient may try if he pleaſes, before he make uſe of mine, and are as follow.

Take Candied Ginger, Nutmegs Candied, of each an Ounce, Pine Nuts, and Piſtach Nuts, of each ten Drams; Satyrion and Eringo candied, of each two Ounces; Confection of Alkermes half an Ounce; Cantharides corrected and prepar'd with Aromatick Powders, a Dram, Rocket Seeds, Seeds of Creſſes, of each two Drams, Ambergriſe, a Scruple, Musk and Civet, the Bodies of them being open'd (as alſo of the Ambergriſe) according to art, of each 25 Grains; Pepper, Cloves and Cinnamon, of each a Dram, with Syrup of Coral as much as is ſufficient to make it into an Electuary, of which to take the quantity of a Nutmeg, three times a day, at the Medicinal hours.

But, by the way, let me give this caution concerning *Cantharides*, which tho' order'd here, muſt be diſcreetly prepar'd; for we have ſeveral inſtances of old Lechers, and young Big-belly'd Women, that have kill'd themſelves by taking *Cantharides*; the former thinking to oblige themſelves and their Miſtreſſes, by being ſtimulated to the Act of *Venery*, and the other to be rid of their Baſtard Children. *Rondeletius* tells us, he knew ſeveral ſpoil'd by taking them, and among the reſt two Noblemen, who uſed *Cantharides*, the one to qualifie his Whore, the other his new-marry'd Wife, but wholly with ill ſucceſs; for the firſt fell into a moſt dangerous Piſſing of Blood,

of

of which he was cured with great difficulty; and the other, the ſecond day after he was marry'd, dy'd of an Apoplexy.

And as Internals, ſo Externals are uſeful in theſe Caſes, ſuch as Baths made with *Cephalick* and *Aromatick* Ingredients; alſo Fomentations, and rubbing the Parts before the Fire, is of good uſe; alſo Cubebs boyl'd in Wine, and apply'd in the nature of a Fomentation to the *Teſticles* and Parts adjacent, is excellent, ſo is it to anoint the *Yard*, *Cod* and *Perinæum*, with the *Aromatick Liniment*, before mention'd, mixt with Oil of *Cantharides* or *Ants*: Or this that follows may be to ſome of more Efficacy.

Take Parsnip Juice, Oil of Muſtard-ſeeds, of each two Drams, large Eggs of Emmets, one Dram; beat the Eggs ſmall and ſet them in the Sun for a day or two, then mix them into the form of a Liniment, with which anoint the Nut of the Yard, *and* Perinæum, *immediately before engaging with a Woman; and if the Erection ſhould continue after the Enjoyment, as by the force of the Liniment it may, then waſh the* Yard *with warm water, which reduces it.*

For the ſame uſe, that is, to prompt to Erections, is the following Medicine recommended.

Take the Spirit or rather the Juice of Ants, mixt with a proportionable quantity of Civit and Oil of Pepper and Caſtor two Drams, the Roots of black Hellebor, or the Roots of Pellitory of Spain, *powder'd and mixt with the Fat of a Quail, one Dram, made up into the form of a Liniment with Wine, wherein Euphorbium and Pellitory of* Spain *have been boil'd.*

Alſo the following Medicine has prov'd of good effect for the ſame purpoſe.

Take

Take Civit eight grains, Ambergriſe ſix grains, the beſt Muſk five grains, Indian Oil of Cinnamon eight drops, diſtill'd Oil of Nutmegs and Mace of each four drops, Tincture of Cantharides ten drops, Oil of Storax five drops, Balſam of Peru, *as much as is ſufficient to bring it into a due conſiſtency, with which anoint the Nut of the* Yard *and* Perinæum, *before engaging with a Woman, which will be of very extraordinary efficacy, and mightily ſtimulates and prompts to* Venery, *and cauſes wonderful Titillation and Delight both to the Man and Woman, but yet, if not warily us'd may injure.*

Rondeletius ſays, if you would render a Woman very delectable, and ſo as to love you much in Coition, take Euphorbium, Pyrethrum, Cubebs and Pepper, of each a like quantity; powder them and incorporate them, and when, ſays he, you would lie with a Woman, anoint the *Yard* with it, and do the Work. *Baricellus* ſays, That *Mel Anacardinum* and freſh Butter boil'd rogether till they are thick, and the quantity of a Pea being taken going to Bed, wonderfully excites to *Venery*. *P. Bayrus* ſays, if the right great Toe be anointed with Oil, in which *Cantharides* have been diſſolved, it will cauſe an admirable Erection. *Crollius* ſays, That Orchis-root, that which is covered with a red Skin, but is white within, given in Wine, does powerfully excite *Venus*. *Pet. Joh. Faber* ſays, the continual uſe of Eſſence of Amber is of admirable efficacy in uſing Impotency; for that there is nothing more effectual for reſtoring the innate Spirits. *Rod. a Fonſeca* ſays, *Extractum Diaſatyrionis* is excellent to excite to Coition. *Grulingius* ſays, Partridges Dung diſſolved in its Gall, and anointed on the Glans or Nut of the *Yard*, does wonderfully encreaſe *Venus*.

Hofman ſays, the Sperm of a Stag kill'd in Coition is a great *Arcanum* for provoking *Venery*. *Marquard*

dus ſays, Nettle-ſeed boiled in Butter, and given for three days, powerfully helps in Coition. *Cunrad Kunrath* ſaith, to ſtrengthen *Venus* to admiration eight or ten drops of Oil or Eſſence of Saffron, and a little Aurum Fulminans well edulcorated, and given when the Party goes to Bed in *Malmſey* Wine, is the beſt Remedy; and alſo that Eſſence or Tincture of Salt impregnated with *Sol*, is an excellent Strengthner in Impotency.

Hieron. Mercurialis ſays, an Unguent made of Oil of Elder, a dram, Pyrethrum, Euphorbium, of each a dram, Musk five grains, is a moſt effectual Medicine, if the Palms of the Hands, Soles of the Feet and Genitals be anointed with it.

Riverius tells us, nothing has been found more effectual to cauſe Conception in Women, than the anointing the Region of the *Womb* with Oil of flying Ants, which is made by only infuſing two Ounces of them in Oil for forty days together, in the heat of the Sun.

Rolfinch. ſays, Hazle-nuts long ſteep'd in Honey, very much diſtend the *Penis:* And another ſays the Tongue of a Gooſe in its whole Subſtance, greatly ſtimulates *Venus.*

Rondeletius ſpeaks much of the following Medicament, which he aſſures us is an admirable *Unguent* to cauſe Coition.

Take Oil of Frogs, Oil of Cæpæ Caninæ, Oil of winged Ants, Oleum Seſſaminum each a dram, Pyrethrum, Staves-acre, Nettle-ſeed each a dram and half; let them be powder'd and boil'd in the aforeſaid Oils, then add as much as is ſufficient to make it into an Oyntment wherewith the Stones, Reins, Perinæum *and* Pecten *muſt be anointed.*

Platerus in *pag.* 255. and 257. *Liber* the firſt, gives us the two following Hiſtories of Impotency in two Men; one complained and ſaid the Cauſe was from his

his overmuch uſe of *Venery* in his Youth, inſomuch that he had no Erections at all. He put him into a method of Cure, and order'd him firſt a good Diet to breed good *Seed*, and then the following Preſcription.

Take Tails of Cray-fiſh, Frogs Thighs, boil them in Milk, then beat them to Pap, and add Fiſtick-nuts, Pine-nuts of each an ounce, blanched Almonds half a pound, Pepper half a dram, Sugar as much as is ſufficient to mix, and make all into Cakes, which bake, and to be often eat of.

Then to ſtimulate or provoke Luſt, he us'd outward things, anointing the *Perinæum* a Nights with hot Oil of Nuts, in which *Ants* and *Cantharides* were boil'd; and he ſat ſometimes about Bed-time in the following Bath.

Take Orrice-roots two ounces, Nettles, Rocket, Hedge-muſtard, Water-creſſes of each a handful, Chamomil and Lavender-flowers of each a pugil; boil them in Water, adding a little Wine.

Theſe gave ſome Erection, but not fully; ſo that he ſays he preſcrib'd a ſtronger, as Troches of Pepper, Sugar and Musk, giving him at Bed-time a draught of Goats-milk with ſix grains of groſly beaten Pepper, and to eat before for Supper, Crabs, with good ſtore of Pepper, and to take the following moſt excellent remedy.

Take Rocket-ſeeds a dram and half, Skincks prepar'd, Muſtard, and Watercreeſe-ſeed, roots of Pellitory, Cinnamon, Ginger, Pepper, of each half a dram, Borax two ſcruples, Saffron half a ſcruple, Musk four grains; make a fine powder.

After

After taking of these things, he says, he found he could do the Feat, but not Couragiously; therefore he gave him three *Cantharides*, the Shells and Wings taken off, upon which, he had Provocations with desire to Urine and some heat with it: Since which time, says he, he lives in Marriage very happily without any Complaints from his Wife.

The other Case was of a Man who had married a Wife and could not have to do with her, thro' Impotency, tho' formerly he lived very wantonly: He order'd him, he says, the following Powder.

Take Rocket-seed half a dram, Borax a dram and half, Pepper a dram, Ginger, Cinnamon, Tails of Skinks of each half a dram, Cantharides, the Wings taken off, number six; make all into a fine Powder, adding fine Sugar an ounce.

He took a dram and a half at a time in Goat's-milk at Night going to Bed, and at the same time anointed the *Perinæum* with the following *Unguent.*

Take roots of Pellitory, Pepper, Ginger, Mustard-seed, of each a dram, Euphorbium, half a dram, Oil of Bays two ounces, Oil of Spike a scruple, Wax as much as is sufficient to mix, and make it into an Unguent.

This he us'd, and commended the Success to me, says he, even to the over-doing himself, till both *Seed* and Blood came from him.

But what I have found to exceed all things in that kind, and which has beyond expectation, helpt the most feeble Men that way, is my *Grand Aphrodisiack* or *Generative Drops* which inwardly, and *Liniment. Virilitatis* outwardly, both increases *Seed* and provokes to *Venery*, so that the greater, more lasting and substantial Erection and Titillation is occasioned, strengthning the *Seed-Vessels* and all the Nervous and

Muſculous Parts contiguous thereto, with that Spirituous Turgeſcence and Magnanimity, as if no ſuch imbecility had before been; and ſerves for the ſame purpoſe for Women as well as Men, not giving a bare ſtimulation or flatulent Erection and Deſire as moſt Provocatives do, to the only irritating and forcing the parts for a while, (which afterwards grow more inactive dull and flaccid, and conſequently bring a perpetual *Sterilitas* or *Venus Languida* never to be recovered) but a ſubſtantial Deſire and Ability; for ſuch ſort of remedies may be ill us'd, it being obſerv'd that Old Letchers thinking to improve their former Proweſs, and Young Gallants willing to merit their Miſſes good Will, do oftentimes miſapply thoſe Medicines which ſerve only to call up and diſperſe the Spirits. 'Tis by ſuch means that the old Man is ſo ſoon ſhatter'd, and the young Man exhauſted upon too frequent Embracings. 'Tis the abuſe of ſuch Remedies that Murders their Temperaments, and throws them into Diſeaſes and Pains, infinitely more Cutting than the Pleaſures were before Charming; therefore, a nice regard muſt be had to particular Temperaments, eſpecially when we conſider that all Remedies which augment the quantity of *Seed*, are richly ſtock'd with Oily and Volatile Parts; for the ſame Remedy that ſpurs up one Man to Luſt will ſink and flatten the Deſire in another. I have read that *Lettuce* and *Succory*, which is allow'd by all to extinguiſh *Venery* in moſt Men, have had that influence upon others as to prompt them to *Venery*, and that *Ginger* and *Pepper* puts the Blood into motion in moſt, ſo as to occaſion a plentiful filtration of *Seed*, when in others it has been obſerv'd only to fire the Blood without filtring down any *Seed* to the Veſſels at all; and that *Camphir* provokes Luſt mightily, which all the Ancients and moſt of the Moderns ſay extinguiſhes it.

Avicen

Avicen ſays that *Camphir* cools the *Seminary Veſſels*, curdles and thickens the *Seed* and ſo hinders Coition, wherefore if it be apply'd to the *Teſticles* and *Loins* in Men, it reſtrains and extinguiſhes all *Venereal* Provocations, to which Opinion many ſubſcribe, and even the Vulgar now are come ſo much to the Knowledge of it; that when they wou'd fatten Swine without Caſtration, they give them a dram or two of *Camphir* to eat, and ſo they extinguiſh *Venus*, for as they grow Fat their Inclinations to *Venery* decline. But *Julius Cæſar Scaliger* in his *Exercit.* 104. §. 8. ſays, he gave a Greyhound-bitch, when ſhe was proud, *Camphir* in her Meat and Drink, and put ſome in her Noſtrils, and hung ſome continually about her Neck, and even order'd ſome to be put into her Womb, yet ſhe took the Dog, was with Whelp and brought forth. This has been try'd more than once, and indeed Obſervations will hardly confirm, that *Camphir* begets in Men an Impotency unto *Venery*, for it has been found to fail in Cocks and Hens, tho' given them for many Days together.

Bonet tells us, that he to ſhew ſome incredulous People their Vanity in that point, order'd *Camphir* to be given to a luſty young Fellow for ſome Weeks in all his Meat and Drink, which yet had no effect to abate his Luſt, for that he did not at all leave his loving Nature to the Girls; ſo that they who are of the Opinion that *Camphir* is cold, and extinguiſhes Luſt, do build upon a falſe Hypotheſis, for that indeed it encreaſes Luſt. Yet, ſuppoſe it be cold, the conſequence is never the more, for Rue and *Agnus Caſtus* make *Venus* dull, yet they are not of a cold Temper. Beſides, Sir *Tho. Brown* tells us the inſtant Turgeſcence or Propenſity to *Venery* is not to be taken off, but by Medicines of higher natures, and then not with any certainty but one way that we know of, which, notwithſtanding by ſuppreſſing that natural evacuation may incline unto Madneſs if taken in the Summer.

But ſome particular Foods breed *Seed* in all, and are oftentimes found to ſome People vaſtly preferable to any ſort of Medicines, ſuch as *yolks of Eggs*, the *Stones of a Cock*, *Crabbs*, *Oiſters*, *Lobſters*, *Crayfiſh*, *Cavair*, *Marrow*, *or Pith of Beef Bones*, *Artichoaks*, *Satyrion-roots*, *&c.* and above all your large fat ſilver Eels and their Broth, which beyond all Food raiſes Luſt, and nouriſhes, and alſo all ſorts of ſweet rich Wines; but then theſe again to others prove only ſtrong Incentives, and afterwards extreamly diſſipate and waſte the Spirits, ſo that they only ſpur up the ejaculation of the Spirituous Sperm, without contributing any thing to enlarge the Stock; heighten the Pleaſure and tickle the Parts, but then 'tis with a Vengeance, becauſe it injures the Veſſels afterwards. 'Tis likewiſe to be obſerv'd, that even thoſe Medicines or Foods which furniſh ſtore of *Seed*, as well as incite to *Venery*, are not always proper for all Perſons, becauſe they tend to the encouragement of Vice, whence comes the doubt ſome make, Whether 'tis lawful to take Medicines to excite Amorous Embraces? which beyond diſpute in marry'd People for the end of Generation, is lawful, yea, neceſſary: But on the contrary, to take Medicines to ſubdue Amorous Inclinations, I mean ſo as to render the Body ever after uncapable (there being ſuch Medicines to to be had) is certainly unlawful; to take them indeed for a good end is commendable: Such as to reſtrain inordinate Luſt, and keep the Body chaſt, when under Amorous Diſpoſitions, purely for the avoiding the Sin, and ſo to mortify and not deſtroy, there doubtleſs it will be approv'd of in the ſight of God, as well as by all Religious Men; but for a Man or Woman that is Single, to deſtroy, or abſolutely extinguiſh their natural Concupiſcence, for the bare reaſon that they would not Sin, is Sinful, becauſe they are not forbid Marriage, which is a lawful Cure; and ſo is it Sinful in Marry'd People when they do it becauſe they would not have Children. The one

is

is bad in committing Sin that good may come, the other is worſe in committing one Sin for the procuring another, even a greater, becauſe Children are Bleſſings and Procreation is to be encouraged.

If ſome have not the gift of continency, but are of a laſcivious luſtful Temperament, that they cannot keep within the bounds of Chaſtity; whether they be Men or Women, where Virtue has not ſufficient Power to curb thoſe unruly motions, and who at the ſame time it ſuits not to marry, ſuch Perſons may lawfully take Medicines to ſubdue and curb thoſe irregular Paſſions, (but not, as ſaid before, to deſtroy the Fertility of the Body) but, I ſay, to ſubdue Luſt, for which purpoſe there are many Medicines both Simple and Compounded, and thoſe prepar'd of *Lettice*, *Succory*, *Water-lillies*, *Agnus Caſtus*, *Rue*, *Camphir*, (as ſay ſome) and many others, which cauſe Chaſtity in Men and Women, and even Sterility likewiſe, if we may believe Authors, upon their being very conſtantly taken.

Athenæus ſays, if a live Mullet be drown'd in Wine, and a Man drink of it, he will be unable to uſe *Venery*.

I ſaid before that Fatneſs abates *Venery*: I once had a Gentleman under my Care, who, by frequent *Venereal* Combats, was ſo batter'd, as that he loſt that pleaſing Faculty, as he thought, for ever, and he was the more induced to believe ſo, becauſe he grew ſo wonderful Fat, which indeed does frequently take off the *Venereal* Edge, both in Men and Women; the Blood that ſhould be ſent down to the Seminal Parts to be elaborated into *Seed*, turning all, or for the moſt part into Fat: But tho' he began to be an old Batchelor, and turn'd of Fifty, and Marriage offer'd to his advantage, had a Colt's Tooth in his Head, and a Will, tho' he wanted the Power to be at the Sport again, (and 'tis certain the freak muſt be in the Head as well as the Tail) upon which, he apply'd to me for help. I immediately gave him my

Aphrodiſiack or *Generative Drops* before mentioned, and uſed a particular Liniment to the *Penis*, *Scrotum*, and *Perinæum*, whereby he ſoon became ſo vigorous, notwithſtanding his Fatneſs, as that he was encouraged to proſecute his Courtſhip, and in a little while after marry'd : He came to tell me he was marry'd, and thouhgt, he ſaid, if he wanted any thing, it was ſomething to abate his Vigour, which he ſaid was ſo great, both before and after Marriage, that he was oblig'd to diſuſe the Medicines I gave him.

Some are naturally very Laſcivious, as was the Original Caſe of the aforeſaid Gentleman, before his too eagerneſs after *Venereal* Pleaſures, had reduced him, and which ſuch Luſtful People, either by Women or otherwiſe, will endeavour to gratify themſelves, as not being able to keep within Bounds, and it is not to be queſtioned but that there are many, both Men and Women, of ſuch unbridled Luſts and Paſſions, who frequently uſe Titillation to themſelves without the help of one another, the Man by the Hand, and Women by the Fingers, or other more convenient Inſtrument, of which Practices or Inſtruments (tho' ſuch I underſtand there are) I have nothing further to ſay here.

As for Procreation being hindred by means of an immoderate Erection of the *Yard*, it is very plain, for that it is caus'd by a contraction of the Muſcles at the root of the *Yard*, by the obſtruction of the maſs of Blood, and may be occaſioned two ways; firſt, when the redundancy and turgeſcence of the Seminal Liquor irritates to a perpetual Erection and deſire of *Venery*, and yet the *Seed* ſent out imperfectly elaborated, and which, when ejected, no more lays the Erection than if there had not been that emiſſion, and yet ceaſes not after a repeated Enjoyment; ſecondly, it is cauſed by the Muſcles of the *Yard* being ſeiz'd with Convulſions, and the Erection conſequently attended with Pain, and which is the more exaſperated by *Venereal* Embraces, tho' at the

ſame time free of any inclinations to Copulation, and conſequently the *Seed* not ſufficiently Fertile for Procreation. The cauſe of theſe Maladies is commonly from a ſedentary Life, high Feeding, uſe of hot Spices and *Venereal* Incentives, Amorous Thoughts, cauſed by volatile ſharp Purges, Heat, Sharpneſs and Turgeſcence of the Seminal Liquor, *&c.* the Cure of which muſt be according to the Indications: The Medicines before mentioned are proper here, and will not fail unleſs the Conſtitution varies, or the Caſe be complicated with other indiſpoſitions, which not ſeldom happen.

When the Erection of the *Yard* is deprav'd or not fit for Copulation, as oftentimes it happens, as when it ſtands awry, or when upon Erection it is not of its natural poſture, whether by the *Frænum's* being ſhorter, or from inflammations of the *Yard*, or by a Stone in the Bladder, there is very ſeldom Procreation; for its indirect poſture, and thereupon Pain, rather hurts than pleaſures the Woman, as well as a Man's ſelf, whereby Generation is hindred, as well as Copulation is obſtructed. Sometimes upon the firſt *Venereal* Encounter with a Woman, the *Frænum* or String of the *Yard* has been broke, which has bled much, and a *Paraphymoſis* thereby occaſion'd, which I have known in ſome to be ſo much ſwell'd, as that for want of proper and timely applications, a Man has been ever after incapacitated for *Venery*, at leaſtwiſe with that eaſe and pleaſure neceſſary and acceptable either to himſelf or the Woman, tho' never ſo much prompted to the performance by the grateful concurrence of every thing elſe.

A young Gentleman came once in Poſt haſte to me in a Coach, reeking hot from his Miſtreſs, not a little frighted; for that upon his careſſing her with more vehemence than ordinary, and her Body too a little ſtrait, he had broke the *Frænum* or Bridle of his *Yard*, from which enſu'd a pretty

quantity of Blood, which ſtill the more terrify'd him: I looking upon it, preſently ſatisfy'd him as to the ſmallneſs of the Injury, and which upon applying a little Balſam to it, ſoon healed, that he became well. Alſo another Gentleman two or three days after his Marriage, came to me with a *Paraphymoſis*, his *Yard* being mightily ſwell'd, inſomuch, that I fear'd a Gangrene, and wanted to know the cauſe of his Injury, for that he believ'd his Wife had *Poxt* him: I immediately convinc'd him of the contrary, by ſetting him preſently to rights; for upon ſcarifying the *Prepuce* to widen the Collar, and anointing it with a ſuppling Liniment, it ſoon became relax'd ſo as to cover the *Nut*, and then told him (and certainly the Truth) his Malady was only a more convincing ſign of his Lady's Virginity, for that the like had frequently happen'd to others; and that if his Lady had convers'd with any Man before, the Pain and Trouble he underwent by the Embrace, had been ſpar'd to him, for that then ſhe would have been wide enough to have prevented the Diſaſter; at which he ſmil'd, and was ſo well pleas'd it was no worſe, that he went home with a much better Opinion of his Lady than he came with, and was ſorry at nothing, but that he ſhould ſuſpect her without a Cauſe, for that he would willingly, as the Caſe was, ſuffer more than he did, for the great ſatisfaction he expreſs'd he had in enjoying her.

The way to remedy the accident of the *Frænum*, is by timely applying to the wound a Pledget of Lint wet in the White of an Egg beaten, as in a place before mention'd, or *Linimentum Arcæi* ſpread upon Lint and apply'd is good, and if there be a Tumour withal, as ſometimes it happens, or if there be a *Paraphymoſis*, as juſt now ſpoke of, the following *Cataplaſm* being apply'd warm over the whole Swelling, mightily reſolves and eaſes.

Take

Take roots of Marſh-mallows half an ounce, Lilly-roots the ſame quantity, leaves of Mallows and Marſh-mallows of each half a handful, Pellitory of the Wall, leaves of Mercury of each half a handful, red Roſe-leaves, and Chamomile-flowers, of each two Pugils, Meal of Linſeeds and Fenugreek-ſeeds of each two drams, Crums of white Bread an ounce; boil all in Cows-milk to the conſiſtency of a Cataplaſm, *to which add Oil of Elder half an ounce, mix and ſpread it pretty thick upon a Linnen-Cloth, and apply it Night and Morning.*

This alſo may ſerve for the diſtortion or crookedneſs of the *Yard*, which proceeds from Inflammation, Pain, *&c.* but where the crookedneſs is from a contraction of the *Frænum*, or its natural make being too ſhort, there Surgery is required, and without cutting no Cure is to be expected.

In fine, there are ſo many other Infirmities that deprive the Man's Member of its neceſſary Functions, that 'twould require a great Volume to deſcribe them at large. To be brief, a Man cannot agreeably enjoy his Wife, if he has been rough handled by a virulent *Gonorrhœa*, or a *Nodus Virulentus*, or if the Privy Parts of either Sex be afflicted with Scabs, Ulcers, or Scars, *&c.* or at leaſtwiſe he cannot ſo likely get her with Child, for that the *Seed* does not ſquirt out with that Jirk as is neceſſary to keep up its conveyance to the *Ovarium* of the Woman; for as the quantity of *Seed* is more in ſome than in others, ſo is it ſpurted out more nimbly in ſome than in others; and as Ejaculation is the laſt point of Man's Action, ſo 'tis the aim he has in view; for the principal Pleaſure is confin'd to that critical Moment, and all the circumſtances that uſher it in, have an Eye upon that Inſtant, which however is over very quickly, being but a ſhort liv'd Pleaſure, for which our Inclinations are ſo in earneſt acted by. Some impute the cauſe of this

this Pleaſure to the Salt of the *Seed*, and others to the Spirits that accompany it, but I do not believe the *Seed* is poſſeſſed of ſuch a quantity of Salts ſufficient to prick the Parts through which it paſſes, and cauſe ſuch an agreeable Titillation; 'tis more probable that the tickling Pleaſure ſprings from the Spirits mixed with the *Seed*; for thoſe being pliant and movable Particles, they tickle and lightly graze up and down in the parts, rather than pierce and gall them: The fineneſs and bending of the Nervous Fibres of the Parts, contribute likewiſe towards the quick Senſe of Pleaſure, and as ſome Men have a finer Ear and Touch than others to external Objects, ſo ſome have a more exquiſite Senſe in thoſe Parts to the Act, and 'tis for this reaſon that ſome are more moved by the Objects of Love than others, and among all Temperaments the Sanguine are the moſt Amorous.

By what has been ſaid, it appears that the *Penis* or *Yard* of a Man is ſtrictly (as at firſt obſerv'd) an Organ of *Generation* only, and that Nature in this noble piece of Mechaniſm, did not only conſider the conveyance of Urine, it being what is as effectually anſwered another way in Women, Birds and all Female Creatures; but without ſuch an Inſtrument the *Seed* of the moſt perfect Animals could not be convey'd to the Place of Prolification; and that an alteration as occaſion requires, of Erections and Flaccidity was abſolutely neceſſary, the firſt for the performance of its Office, the latter for the ſecurity of the part, ſince without an Erection it were impoſſible to emit and lodge the *Seed* where it ought to be, and with a conſtant Erection it would be almoſt impoſſible to ſecure the part from many of thoſe Injuries to which it would be perpetually expos'd, not to mention the loſs of Inſtigation and Propenſion, which muſt be a neceſſary Conſequence of conſtant Erection; 'tis obſerv'd a large *Yard* does not ſtand ſo readily as a ſmall one, and when it does

it

it cannot hold ſo long, becauſe it requires more Blood to fill it, and when it is full it is heavier, and conſequently apt to fall in a very ſhort time.

Therefore Impotency from what cauſe ſoever, is properly ſuch in all Men, when the *Yard*, by all endeavours us'd to prompt it, cannot be Extended or Erected, no not with the beſt help themſelves and a pretty Woman are able to afford, let it proceed either from defect of *Seed*, or *Seed* not well digeſted whereby it does not ſtimulate; or from defect of the Vital Spirits; or by ſtupidity of the *Yard*, term'd by ſome Inchantments; or from the reſolutions of the *Yard*; or from wounds of the *Yard*, or from hurts of the *Teſticles*; or from whatever cauſe it proceeds, as at large, before, I have explicated, if there be no Erection that Man may certainly be ſaid to be Impotent, and by being Impotent, will always, till that be removed, be Unfruitful, and not able to Generate, and in that reſpect is a uſeleſs Member to the Common-wealth in which he lives, and One, whom the Fair Sex would avoid, unleſs it were to Look at him, Point and Laugh with their Fans before their Faces, as not fit for that Converſation, which they are ſo ſuſceptible of, and take ſo much Delight and Pleaſure in.

Coldneſs or Frigidity of the *Yard* is a hindrance to *Venery*, whereby the *Yard* ſhrinks and the *Prepuce* apt to ſlip back, which, upon Walking or Riding proves very troubleſome, and ſometimes cauſes an Excoriation, or Inflammation, and a white furrineſs or foul gathering of a ſcurfy Matter between the *Prepuce* and *Glans*, which makes it tender and apt to fret and grow red: This has prov'd of bad Conſequence to ſome, which tho' oftentimes is not *Venereal*, yet thoſe that have ever in their Lives had a *Clap*, or had been concerned with any Common Woman, tho' clean, has put them into great Terror and Confuſion: This Indiſpoſition frequently ſubmits to Cure by Internals and Externals, as is the difference and ſtate of the Malady.

Eunuchs

Eunuchs or ſuch as are Caſtrated, are utterly allowed incapable of Engendring, yet we have ſome Stories that inform us of their having got Children. *Fontanus* gives us an account of a Gentleman that loſt his two *Teſticles* in the War, yet had Children after, which ſeems incredible; yet Experience has ſhewn that ſuch Men as have been deprived of their *Teſticles*, have, notwithſtanding, been able to ſhew their Proweſs by diverting themſelves with Women, and defiling the Nuptial Beds of others. 'Tis ſaid that Eunuchs love Women paſſionately, and being of a weaker Mind than before Gelding, they are alſo more ſuſceptible of this Paſſion: It cannot be expreſs'd to what point they will puſh their irregular Deſires, when their Fancy is once inflam'd, and a kind of aqueous *Seed* in the *Proſtate* or *Seminal* Bladders irritates their *Privities*; this made the Philoſopher *Phaverinus* ſuſpected of Adultery although he was an Eunuch, and he was alſo hang'd upon it: The paſſage in *Eccleſiaſticus* ought to be underſtood of this ſort of Eunuchs, *viz. That an Eunuch by his Concupiſence is able to diſhonour a young Virgin, by raviſhing her Maidenhead from her.*

There is another thing which in ſome Conſtitutions cramps *Venery*, and that is, the profuſe Smoaking of Tobacco, tho' in the Opinion of ſome a qualify'd, yet a very ill Cuſtom, and which, as Dr. *Baynard* wiſely obſerves, is the expence of one of the beſt Juices of the Body, as is the *Saliva* or Spittle, and which ſome Men very laviſhly throw off in Smoaking, even as tho' they were *Salivated*, which muſt needs rob the Body and injure it in divers reſpects, as well as impoveriſh the *Seed*, diminiſh the quantity, and take away its prolifical Property; let Men therefore that value the conjugal Pleaſure, take heed how they waſte the Oil of their Vital Lamp; how they ſpend their radical Moiſture by that ill Cuſtom, (to ſome) which tho' they feel for the preſent time a gratifying Diverſion, pleaſing Eaſe and ſenſible Deliverance from ſome Indiſpoſitions by, will at

at length (like letting Blood or uſing any other Evacuation profuſely and unſeaſonably) weaken, waſt and ſpoil the habit of the Body, which afterwards by all the Art that can be us'd, will ſcarcely be reſtor'd. It is the advice of an ancient Author, that thoſe People who are Lean, Cholerick, and Melancholy, whoſe Brains are hot and dry, and yet are deſirous to have Children, ſhould forbear the immoderate uſe of Tobacco, telling us in theſe Lines, how

Tobacco that out-landiſh Weed,
Both ſpends the Brain, and ſpoils the Seed;
Doth dull the Spirits, and dim the Sight,
And robs the Woman of her Right.

Thus have I gone through all the Imperfections and Deficiencies, Natural, Accidental, *&c.* incident to the *Privy Parts* of Man, with their Cauſes and Cures, and which Men ſhould be very careful concerning before they enter upon Marriage, for oftentimes one or more of the aforemention'd Indiſpoſitions, have been occaſion'd by *Claps* or other Irregularities, which, tho' are ſo far remedy'd as not to injure a Woman to the degree of giving her the Diſeaſe, yet it incapacitates him to perform what Marriage allows him to give and the Woman to receive, cauſing thereby ſuch diſappointments as introduces Strifes, Hatred, *&c.* which every Man before-hand ought ſtrictly to be well inform'd of, leſt the happineſs he propoſes by Marrying ſhould prove unhappy, and bring him into much worſe Inconveniences than he imagin'd, even ſuch as may be paſt the power of any to reconcile.

It remains now that I begin with the Indiſpoſitions, Infirmities, *&c.* incident to the Fair Sex, who are as liable to the ſame or more Inconveniences than Men, and that even Naturally, Accidentally, and from *Venereal* Cauſes alſo; but to know one from the other, and how to get Cur'd, many of them are at a loſs, which 'tis hoped thoſe of them that are in any of thoſe Caſes

and

and desire help, will be instructed by the use of the means herein prescrib'd for their Cure, at leastwise such of them whose Cases they will, by the directions given, observe to be Curable: but for the better order and understanding what I am going to set forth, I shall, as I have done before concerning the *Generative Parts* of Man, give first a description of the *Genital Parts* of Woman, wherein I shall confine my self to the modestest terms of Expression that *Anatomy* will allow, and so proceed to relate their Imperfections, Diseases, and Deficiencies, *&c.* after like manner as I have in them.

CHAP.

CHAP. II.

Of the Imperfections, Defects, Imbecilities and Diſeaſes of the Secret Parts *of Women, which Defile and Ruin the Healths of themſelves and Poſterity, obſtruct conjugal Delectancy and Pregnancy, with their various methods of Cure; as alſo of* Generation *and* Conception, *and the Cauſes and Cure of their Miſcarriages.*

AS Man therefore (as I at firſt obſerv'd) was by the great Creator moſt curiouſly made, and the Structure of his Parts in the moſt exquiſite Order contriv'd; ſo Woman, and her Parts miniſtring to Generation, are no leſs admirable in every reſpect, as we ſhall by and by ſhew, in giving a Deſcription thereof; and unleſs we enquire as particularly into the Parts of Woman, as we have of Man, we cannot come to the diſtinct Knowledge of the buſineſs of Generation.

The Parts of a Woman that are calculated for that Office, are very curious and very uſeful, and as every Man's Paſſion is inflamed at the ſight of them, ſo every curious Man is deſirous of their being treated upon, being willing to know where and how he was form'd. When a Man at any time is Diſſected, the place of Diſſection is not ſo crouded, but when it happens to be a Woman, the Spectators would willingly be more numerous, did not Modeſty in thoſe concern'd forbid it, in turning away the Croud, as not worthy of the Sight, which is called, and that juſtly enough, pretty and fine. But I go on.

It

It has been the method of divers that have given an Anatomical account of the *Genital Parts* of Woman, to begin first with the external or outer Parts of the Privity; which I should also here have done, but that willing to pursue the same Order in Women, as I have already done in Men, shall first begin with the internal Parts of the Privity, which may properly enough be divided into four Parts, *viz.* The Privities, which is that part as appears at first sight without Dissection, the *Womb*, the *Testicles*, and the Vessels that prepare and carry, called the *Spermatick Vessels*, which I shall, for reasons already mentioned, now speak to, (tho' the last in order) and are of two sorts, *viz.* *Arteries* and *Veins*, and are also in number two as in Men, springing from the great Artery, a little below the Emulgents, passing down towards the *Testes*, differing from those in Men, which are by a direct course, when in Women they are with much twirling and winding among the Veins, which yet notwithstanding they are when stretcht out to their utmost length, shorter than those in Men, by reason Mens descend out of the *Abdomen* or *Belly* into the *Scrotum* or *Cod*, when in Women they have a far shorter passage, reaching only to the *Testes* or *Stones* and *Womb* within the *Abdomen* or Belly.

Those *Veins* in Women are also two, the right Vein springeth from the Trunk of the *Vena Cava* under or a little below the Emulgent, and the left springeth from the Emulgent of the same side, both which in this descent, have no more windings than in Men, and therefore are considerably shorter than theirs are, and not united before they come to the *Stones*, as they are in Men, but are divided into two Branches, the greater passing to the *Stones*, the lesser to the *Womb*, for the nourishment both of it self, that is, the *Womb*, and the Infant that is therein; by which means 'tis that the *Menstrua* or *Terms* in Women with Child, flow for the first Months, and not out of the Coats of the *Uterus* or *Womb*, as some ima-

imagine; for when a Woman is not with Child, the ſame Blood ſlips away through ſeveral ſmall paſſages that open into the circumference of the bottom of the *Womb*, and falls into its Cavity, from whence it makes its *exit* through the *Vagina* or neck of the *Womb* every Month; and this is what is call'd the *Menſtrual Blood*. Theſe little paſſages are plainly viſible in thoſe that are Diſſected ſoon after Child-birth, or in the time of the *Menſtrual Flux*. Both Arteries and Veins are covered with one common Coat from the *Peritonæum*, ſome branches of which ſometimes in big-belly'd Women, let out their Blood, as aforeſaid, and that longer than the firſt Months only, eſpecially when there is more than is neceſſary for the nouriſhment of the Child in the Womb; therefore 'tis not to be wondred at, neither ſhould it cauſe ſuch fears as the Women and Midwives alſo are frequently in, ſo as to run them upon Bleeding and giving Medicines to ſtop it, to the injuring of the Woman, becauſe in thoſe Caſes they nevertheleſs go out their full time, without any manner of danger of Miſcarrying, becauſe, as hinted before, the Blood comes from the Veſſels in the neck of the *Womb*, and not from thoſe of the bottom; which were it ſo, would by giving the Blood ſuch vent as to occaſion Miſcarriage: So that it appears the uſe of theſe *Spermatick Veſſels* is not only to miniſter to the nouriſhment of the *Fœtus*, and of the *Womb* as beſoreſaid, but alſo for the expurgation of the *Monthly Courſes* in Womankind.

The *Teſticles* or *Stones*, or rather *Ovaria* in Women (for ſays *Culpeper* they have ſuch kind of Toys as well as Men) differ from the *Stones* in Men both in their ſituation, formation, magnitude, coverings, ſubſtance and uſe; firſt in ſituation, they being within the Body in Women, ſituated on each ſide, about two Fingers breadth from the bottom of the *Womb*, to the ſides whereof they are connected or knit by a ſtrong Ligament; the deſign of which ſituation being ſuppos'd by Nature to make Women more paſſionate than

they would otherwiſe be for Generation; but to be ſure are more conveniently there plac'd than elſewhere, for that their commerce and alliance with the *Womb*, requires an immediate communication.

As for the form of the *Stones* in Women, they are flat on the ſides, and in their lower part oval; their Superficies are more rugged and unequal than in thoſe of Men, differing in magnitude according to the Womans Age, for in thoſe that are newly come to maturity they are about half as big as thoſe of Men, or about the bigneſs of a ſmall Pigeons Egg, but in ſuch as are in Years they grow leſs and are harder, tho' in ſome Women they have been obſerv'd to grow preternaturally to a vaſt bigneſs, even to contain ſeveral quarts of Liquor, as we have obſerv'd in ſuch as have had a Dropſie of the *Womb*.

The *Stones* in Women have but one Membrane that encompaſſes them round, unleſs on their upper ſide, where the *Vaſa Preparantia* enter them, where another Membrane encompaſſing thoſe Veſſels and ſpringing from the *Peritonæum*, involve them about half way. Upon the removing this cover, the Subſtance of the *Stones* appears whitiſh, altogether different from the Subſtance of Mens *Teſticles*: For theirs, as have been obſerv'd, are compos'd of Seminary Veſſels, which put together ſo as to be extended without breaking, are twenty or thirty Ells long; But the *Stones* of Women principally conſiſt of a great many Membranes and ſmall Fibres, looſely united one to another, among which there are ſeveral little Veſſels or Bladders full of a clear Liquor, and which are commonly took for Eggs, and from thence it comes that the Female *Teſticles* are call'd *Ovaria*, tho' are what *Hippocrates* and *Galen*, with their Followers, have ſuppos'd to be *Seed* ſtor'd up in them, as if they ſupply'd the place of the *Veſiculæ Seminales* in Men; but Dr. *Harvey* (according to *Ariſtotle*) and alſo many other learned Phyſicians and Anatomiſts in their and our time, deny all *Seed* to Women, tho' they emit

emit this Liquor upon Copulation, and ſometimes much of it, which is taken for their *Seed*, 'For, ſays 'Dr. *Harvey*, ſome Women emit no ſuch Humour as 'this which they call *Seed*, and yet do Conceive; 'yea, ſays he, ſome that after they begun to emit 'ſuch Humour upon Copulation, tho' indeed they 'took great Pleaſure in the Act, yet grew leſs Fruit-'ful than before. There are alſo infinite Inſtances of Women, who, tho' they have great Pleaſure in the Act of Coition, yet ſend forth nothing of that which they call *Seed*, and yet at the ſame time Conceive: So that both from the place of its emiſſion, and from its conſiſtence, it is apparent that the Humour which Women ſend forth in Copulation cannot be *Seed*, but a clear Liquor ſhed thro' the Pleaſure taken in the Act, to render the paſſage more ſlippery and the delight in the Act more pleaſing and eaſy both to the Man and Woman, and that which occaſions the Woman to Conceive is the Man's Impregnating one or more of the Womans *Ovaria*, or little Eggs in the *Teſticles*, each having about twenty of ſeveral ſizes, which when ſo Fœcundated by the Man's *Seed*, are ſeparated and conveyed into the *Womb* by the *Tubæ Fallopianæ*, which are ſufficiently enlarged upon the Act of Copulation as well as all other of the *Genital Parts*, and are truly Eggs, analogous to thoſe of Fowl and other Creatures, as appears upon their being boil'd, they having the ſame Colour, Taſt, and Conſiſtency with the white of Birds Eggs, which want not Shells as theirs do, becauſe they always remain in the Body, and when fœcundated in the *Womb*, are thereby ſufficiently defended by it.

The *Womb* of Woman or *Matrix* (from its being as a Mother to conſerve and nouriſh the *Fœtus*) is ſeated in the *Hypogaſtrium* or loweſt part of the *Abdomen* or Belly, in the middle of that large hollow that is call'd the *Pelvis* or Baſin, and is formed by the *Oſſa Illii*, the Hip, the *Oſſa Pubis* and the *Os Sacrum*. In this Cavity it is placed between the paſſage of

Urine or the Bladder, and the ſtrait or right Gut, to ſhew Fond Man that he has little reaſon to be Proud, when he conſiders that he was Conceiv'd and Bred betwixt the places Ordain'd by Nature to diſcharge the Excrements, being the very Sink of the Body, which if he did but conſider aright, and from whence his Original ſprang, might from it ſufficiently draw an Argument of Humility; the hindmoſt part of the *Womb* is looſe, that it may be extended as the Child increaſes, but its ſides are ty'd faſt by two pair of Ligaments; the firſt Pair of which are ſo contriv'd as to keep the *Womb* from falling upon its Neck, which is called among Women and Midwives a bearing down, occaſioned by a relaxation of thoſe Ligaments, but if they at any time are broken or immoderately relaxed, as ſometimes they are, by Falls, Bruiſes, *&c.* then the *Womb* deſcends, and ſometimes falls out, turning inſide outwards, and is both very troubleſome and dangerous to Women: The ſecond Pair of theſe Ligaments, call'd the round or Worm-like Ligaments, do, according to *Veſlingius*, *Diemerbroeck*, &c. receive a ſmall *Seminal Veſſel* from the Womans *Teſtes* or *Stones*, and *Tubæ*, which they conduct or lead down to the *Clitoris*, into which they are incerted, and ought rather to be accounted *Vaſa Deferentia* than Ligaments; for which reaſon, what Women emit from about the *Clitoris* in the Act of Copulation, they think to be true *Seed* conducted thither by thoſe *Seminal Ducts* or Paſſages: But *Regner de Graef* ſays, there are no ſuch Ducts, and affirms that theſe Ligaments reach not the *Clitoris*, but are terminated above the *Os Pubis*, towards the Fat of *Mons Veneris*, near the *Clitoris*, being divided into many parts or jags, and that Humour or Liquor which Women emit, doth iſſue out of the *Lacunæ* or little Pores or Paſſages in the *Vagina* of the *Womb*, and lower part of the *Urinary* Paſſage, and alſo from the *Meatus* in the Neck of the *Womb*, and is a ſerous Petuitous Matter flowing out (the ſame as the *Proſtatal Liquor* is by Man upon Ere-

ctions, &c.) in ſome in a great quantity in the Act of Coition, to lubricate the *Vagina* of the *Womb*, and cauſes, as ſaid before, the greater pleaſure both to the Woman and the Man; which tho' ſome Authors deny, and ſay it is the Womans *Seed*, Anatomy ſhews to the contrary; for that they have no *Seed*, but *Ovaria*, or little Eggs in their *Teſticles*, which are impregnated and fæcundated by the Man's *Seed*, ſo as that thereby they conceive.

The Subſtance of the Womb is whitiſh, nervous and compact in Virgins, but a little ſpongy and ſoft in Women with Child. In Virgins it is about two Fingers breadth broad, and three long, and while they retain their Virginity, its cavity or hollowneſs is ſo ſmall, as that it will hardly hold a large Hazel Nut; but in thoſe that have had Children, it will hold a ſmall Walnut. Its *Cervix*, or leſſer Neck or Paſſage of the Womb, is an Inch or more in length; its Cavity as it opens to the *Vagina*, is compar'd to the Mouth of a Tench; *Galen* likens its paſſage to that in the Glans of a Man's *Penis* or *Yard*, and is ſo ſtrait and narrow in Virgins, as ſcarce wide enough to admit a Crow's Quill, unleſs juſt before and after the flowing of their *Menſes*, when it widens a little, eſpecially in luſtful Maids. When a Woman has conceiv'd with Child, its inner Orifice does either ſhut up, quite cloſing its ſides together, or is daubed up with a ſlimy yellowiſh Humour, ſo that nothing then can enter into the Womb; whence it is that Women with Child have not ſo great a propenſity, nor take nothing near the pleaſure (nay, ſometimes 'tis painful) in the act of Copulation. The Womb in ſhape is like a Pear, only a little flattiſh above and below, but in Women with Child it becomes more round, and is divided by a Line that goes length-ways, much like the Seam that is in a Man's Cod. It hath two Membranes, the outer, which is common, is ſtrong and double, ariſing from the *Peritonæum*; the inner,

being proper, is fibrous and more porous: Betwixt thoſe two Membranes there is a certain carnous and fibrous Contexture, which in Women with Child, together with the ſaid two Membranes, do imbibe ſo much of the nutritious Humours that then flow thither, that the more the *Fœtus* increaſeth, the more fleſhy, fibrous, and thick, doth the Womb grow; ſo that in the laſt months of a Womans being with Child, it becomes an Inch thick, and ſometimes two Fingers breadth, tho' it be extended to ſo much greater compaſs, than it has when a Woman is not with Child; and yet, which is very ſtrange, and to be obſerv'd, the Womb becomes as thin as before, within the compaſs of ſixteen or ſeventeen days after a Woman is brought to Bed, not being then above half a Fingers breadth, and contracts it ſelf into ſo ſmall a compaſs as to be held in ones hand.

The Arteries of the Womb ſpring partly from the Spermatick and Hypogaſtrick, and run along the Womb, bending and winding, that they may be extended without danger of breaking, when the Womb is ſtretched with the Child. By theſe Arteries it is that the *Catamenia* or *Monthly Courſes* of Women flow in greateſt quantity into the Womb it ſelf, and by the branches opening into the Neck of the Womb, leſs quantity of the menſtrual Blood flows, and out of the Sheath of the Womb the Courſes flow in ſmall quantity, and begin to appear in Virgins about the twelfth, fourteenth, or fifteenth year of their Age, at which time alſo the Hair of their Privities begins to put forth, their Voices and Judgment ſtrengthen, and they begin to diſtinguiſh Virtue from Vice; Nature then putting a Veil upon their Privy-parts, to ſignifie that Honeſty and Modeſty ought there to be Eſtabliſh'd. In Women with Child, the Courſes very rarely flow, and the wanting of them, is the firſt *Item* in marry'd Women that are Pregnant (unleſs any Diſtemperature) of their having Conceiv'd. The Reaſon or Cauſe why Blood ſhould ſo perodically every

every Month flow from Woman-kind, has been much in Diſpute, tho' not difficult to be aſſign'd; ſome ſay, and thoſe the Ancients, that they flow by the influence of the Moon, as ſuppoſing that Element had the Dominion over Womens Bodies, which if ſo, then all Women of all Ages and Temperaments would have their Courſes at the ſame periods and revolutions of it, at the ſame time, which they have not, as daily experience ſufficiently ſhews: But the Time has not been ſo much contended about, but the ill and offenſive Quality of that Menſtruous Blood, has been as much or more aſſerted by divers Authors; as firſt from the Pain it gives many Women in the Evacuation, which they ſay is becauſe it is acrimonius, nay venomous. They ſay likewiſe, that the malignity of that Blood is ſo great, that they excoriate by meer Contact, the *Glans* and *Perputium* of a Man, upon his having to do with a Woman at that time; nay, ſome affirm, that by a Man's Copulating with his Wife when ſhe has her Courſes upon her, he will get the *Venereal Diſeaſe*, for that the *Menſtrual Blood* is infectious: They ſay further, that the breath of a *Menſtruous Woman*, or one that has her *Courſes* upon her, will give a laſting Stain to Ivory, or a Looking-glaſs; and that a little of the Blood drop'd upon a Vine, or Corn, or any other Vegetable, will blaſt or cauſe the ſame to die: That if a Woman with Child be defiled with the *Menſes* of another Woman, it will cauſe her to miſcarry: That if a Dog taſts the *Courſes* of a Woman, he will run mad: That if a Man taſtes them, 'twill render him Epileptick; which, with almoſt innumerable other ridiculous and fooliſh Fancies, tho, related by grave and great Authors, are yet juſtly to be rejected, as having no foundation of Truth or Reaſon to ſupport them.

The *Vagina* or Sheath of the *Womb*, contiguous to the *Cervix*, is ſo call'd becauſe it receives the Man's *Yard* in time of Copulation, like a Sheath; it is like-

wiſe call'd the Portal or Door of the *Womb*, and its greater Neck, to diſtinguiſh it from the other, a little before ſpoke to. This Sheath is a ſoft and looſe Pipe, rugous or uneven on its inſide, with orbicular Wrinkles, of a nervous but ſomewhat ſpongy Subſtance, which Luſt cauſes to puff up in the Act of Copulation, the better to embrace and claſp the Man's *Yard* more cloſely, and is about ſix or ſeven, ſome ſay eight Inches deep, and as wide as the ſtrait Gut, the better to contract it; but yet in reſpect of Age, *&c.* it differs in length, width and looſeneſs; and according as a Woman is more or leſs inflam'd with Luſt. Therefore Men and Women that have no natural or accidental Impediments in thoſe Parts, need not be ſollicitous but that their *Genitals* will be proportionable, and fit each the other; and in Women, Nature has ſo admirably contriv'd the Sheath of the *Womb* ſo, as that it will ſuit with every Man's *Yard*. The aforeſaid wrinkles on the inſide of the Sheath or greater Neck of the *Womb*, are much more numerous and cloſe ſet in Virgins, and thoſe Women that ſeldom accompany with Man, or that have never borne Children, than in thoſe that have had many Children, and in Whores that uſe frequent Copulation, or thoſe that have been long and much troubled with the *Whites*. This Sheath has very many Arteries and Veins, ſome of which open into it, and through which ſometimes the *Menſes* flow in Women with Child that are *Plethorick*, for they cannot come from the *Womb* it ſelf, unleſs Abortion follow, as we before ſhew'd, which has put many Women and Midwives under a fear. thinking when a ſhow of their *Menſes* has appear'd, that they ſhall preſently Miſcarry; which is becauſe they have not judgment to diſcern whether it flows from the Arteries or Veins in the Sheath, or from the *Womb*; but theſe things have been ſufficiently ſpoken to already.

Theſe Veſſels we ſpeak of, bring plenty of Blood to thoſe parts, in the *Venereal* Encounter, which heating

heating and puffing up the *Vagina*, much encreaſeth the pleaſure, and prevents the Man's *Seed* from cooling before it reaches the *Uterus* or *Womb* of the Woman. All along this Sheath there are abundance of Pores from whence a thin Humour always flows, eſpecially in Copulation, and increaſes the Womans pleaſure, and is ſuppos'd to be her *Seed*; the contrary of which, with the Reaſons, we have already ſufficiently explicated, and need ſay no more about. Near its outer end under the Nymphs, in its upper part, it receives the Neck of the Bladder. This Paſſage or Sheath is ſo narrow in Virgins, that at their firſt converſation with a Man, it is more pain than pleaſure, as thoſe that have loſt their Maidenheads well know; for it is not to be entred by the Man's erected *Yard* without pain, by reaſon of the extenſion the Man's *Member* neceſſarily makes, even ſo as to break (ſay many Authors) ſome ſmall Veſſels, from whence Blood iſſues, and is the certain ſign (however the pleaſing one) of Virginity: And not only is the pain to the Woman, but ſometimes to the Man alſo, if her Body be very ſtrait, as we have alraady obſerv'd; yet when once the Womans Chaſtity is forfeited, it is wide enough to admit the largeſt *Yard*, and is ſo much from being a pain then, or being troubleſome, becauſe of its largeneſs, that it really adds much to the pleaſure and ſatisfaction of the Woman.

The *Hymen*, otherwiſe call'd the *Virgin Zone*, or *Girdle of Chaſtity*, is a thin nervous Membrane, interwoven with fleſhy Fibres, and endow'd with many little Arteries and Veins, behind the inſertion of the Neck of the Bladder, with a hole in the midſt that will admit the top of one's little Finger, whereby the *Courſes* flow. When this *Hymen* is broken, as it is, or at leaſtwiſe diſtended at the firſt Bout, or time of Copulating, it never cloſes again; and the Blood that the Woman ſheds at that time, is the ſign or token of her Vrginity; and which, as ſaid before, when the Man perceives, concludes and is ſatisfied in

him

himſelf that he has married a Maid, tho' many a Man has been miſtaken in that point, the Womans bleeding at the firſt Aſſault being not always the certain ſign of a Maiden-head, no more than when that Blood is wanting, it is to be concluded, a Woman for that reaſon had before forfeited her Virginity, becauſe it does not always neceſſarily follow that the Bride muſt bleed upon the firſt Embrace; for the *Hymen* may be corroded by ſharp Humours flowing through with a long continuance of the *Courſes*; or from the dripping of the *Whites* which many Maids as well as Women are infeſted with; alſo from other Cauſes, as one that I knew, who from a wanton Inclination, broke it with her Finger, and others that I have heard of, by uſing ſome convenient Inſtrument for the ſatisfying of their Luſt; or if a Maid be ſo indiſcreet as to be married in the time her *Courſes* are upon her, or within a Day after they have left her, or a day or two before they flow, at which time the *Hymen* and wrinkled Membrane of the Sheath are ſo relaxed (as before obſerv'd) that the Bridegroom's *Virile Member* may enter without any manner of Obſtruction, whereby he may ſuſpect tho' without Cauſe, that he had not married a Maid. Theſe things have in ſome been the cauſe of very unhappy Lives. In old Maids the *Hymen* is ſo ſtrong ſometimes as that it cannot be penetrated by the Bridegroom without very great difficulty, and not without extraordinary Pain both to the Bridegroom and Bride. In ſome it is naturally quite clos'd up, by which means their *Courſes* are ſtopt to the injuring their Healths, and endangering their Lives, and cannot be remedied, but by Chirurgical Operation; but that I ſhall ſpeak to particularly, when I come by and by to treat of the Infirmities and Diſeaſes of thoſe Parts.

It is in the integrity of this *Membrane*, together with the ſtraitneſs of the *Vagina*, that Virgin Innocence conſiſts; and Virginity is ſaid to be loſt, when by

by the admiſſion of the Man's *Yard*, the former is forcibly or violently broken, or looſned and diſtended, and the latter widened; tho' yet, as ſaid before, it may be violated by other means; and tho' Virginity once loſt, or as ſaid before, the *Membrane* broken or diſtended, can never be reſtor'd or clos'd again, yet an artificial Maiden-head, mimicking the true, may be obtain'd, and is what numbers of *Harlots* have acquir'd, and thereby impos'd upon the Men, by only conſtringing the *Genitals*, and bringing them to their almoſt former ſtraitneſs, and this they do by Baths and Fomentations prepar'd of Aſtringent Ingredients, by uſing which to the *Privy Parts*, as alſo to the Breaſts (which latter upon lying with Men, and Conceiving, grow, eſpecially in ſome, great, ſoft and flagging) contracts both the Parts and them ſo effectually, as ſcarcely to be diſcover'd, even by the moſt underſtanding Midwife; and when they come to be Brides, the better to deceive their Husbands, have either a little blooded their Shifts before-hand, or placed a little Fiſh-bladder of Blood ſo, as to be broke in the Encounter; or have appointed the Day of Marriage to be at the declenſion of their *Courſes*, complaining at the time of Embrace a little of Pain to colour the matter, and make the Bridegroom believe it was the very firſt Bout; but this being ſo commonly done, as doubtleſs may be affirm'd, no more need to be ſaid, or the Preſcriptions of the Medicines to ſtraiten, here ſet down, leſt thoſe that are yet Chaſte ſhould take the hint, as ſome giddy Girls may, upon that Preſumption, and ſo the eaſier forfeit that Virtue which ſhould be their peculiar Care to preſerve, and the more, becauſe many Men now-a-days in this degenerate Age, (tho' it cannot but be allow'd the Men are generally as bad or worſe than the Women) are ſo very inquiſitive, or ſhall I ſay ſuſpicious, judging them by their own falſe Steps, that on the Nuptial Night, if they find no emiſſion of Blood from the Womans Body upon the Encounter

counter, tho' there be all the other Signs and Tokens of her Virginity and Chaſtity, yet are preſently apt to believe themſelves impos'd upon, and for that reaſon will hardly be reconcil'd to their Bride; when they poor Women are ſufficiently impos'd upon by the Men, who probably have lain with ſeveral Women before that time, yet, hard is their Caſe, there is no rule by which they can come with certainty to the knowledge thereof.

In ancient times great notice was taken of thoſe Things on the Womans ſide, and even now in many parts of the World, as in *Morocco*, *Poland*, &c. they have Virginity in ſuch reverence, that after the married Couple go to Bed, the Company invited, waits in the next room, till they have Copulated, when the Bride Shifts her ſelf, which Shift is brought out by ſome grave Matron appointed, and if they find the Tokens of Virginity thereon, they make joyful Acclamations, in which all the Kindred joyn, and the next Day carry her Shift in Publick Triumph about the Town, like a Banner, that all the People may be Witneſſes of the Brides Virginity, and the People follow with Muſick, Singing, and Dancing: But if they do not find thoſe marks of Virginity on her Shift, every one of the Gueſt, according to the cuſtom of the *Polanders*, throws down his Glaſs, and all the Jollity is at an end, and the Brides Kindred are quite out of Countenance: Then the Gueſt commits a thouſand Extravagancies in the Houſe, they break the Pots and the earthen Cups, put a Horſe's Collar about the Brides Mothers Neck, make her drink out of one of thoſe broken Cups, and upbraid her for not having been more watchful of her Daughters Chaſtity; and after they have treated her with all the vile Language imaginable, the Company breaks up, the Friends of the Bride keep within Doors for ſome time, being aſham'd to go abroad, till the Wonder and Ignominy is ſomewhat over, upon which, the Bridegroom may put away his Bride if he pleaſes, or if he keeps her, he

he muſt reſolve at the ſame time to put up with abundance of Reproaches and Affronts that he will meet with. Thus we ſee how Maiden-heads are valued abroad, when at the ſame time the Bride may not be in Fault for Reaſons we gave before.

And indeed here alſo moſt Husbands are ſuch Fools as to covet the difficult task of getting a Maiden-head the firſt Night, and glory in the imaginary Conqueſt, meaſuring their Wives Virtue, by the labour of that firſt Attack, when it does not always happen, and the Wife not the leſs Chaſt, as aforeſaid; neither, as ſaid before, is it a hard matter to impoſe upon ſuch Husbands, when their dependance is only upon that feeble Teſtimony, for the wiſeſt of Men, King *Solomon*, in his *Proverbs* tells us, There are three things hard to be known, yea four, but the fourth he could by no means account for, namely *the way of a Man with a Maid*, or to explain his Meaning, *the Track of a Man in a Virgin, that is to know whether ſhe had lain with Man or no.*

But all this while, in ſpeaking about the preſervation of this *Hymen* or *Virgin Zone*, I muſt not here forget to obſerve, that there are ſome that not only differ and contend about the Figure, Subſtance, Place, and Perforations of the *Hymen*, but even are doubtful whether ſuch a thing be or not, which as ſome poſitively affirm, ſo others as flatly deny: And even that famous Man *Regner de Graef* himſelf, the moſt Induſtrious and Accurate Inquirer into thoſe Parts, confeſſes that he always ſought it in vain, tho' he endeavour'd it, and had opportunities in divers People of various unſuſpected Ages: all that he could find, he ſays, was a different ſtraitneſs and different corrugations, which were greater or leſſer as were their reſpective Ages. Whether therefore it is to be found in all People, is not to be aſſerted; *Realdus Columbus* alſo ſays, it is ſeen very ſeldom, theſe are his Words, *viz.* 'Under the *Nymphæ* in many but not in all Virgins, there is another Membrane, which when it is 'preſent,

'preſent, (which is but ſeldom) it ſtoppeth, ſo that 'the Man's *Yard* cannot be put into the Orifice of the 'Womans *Womb*, for it is very thick above towards 'the Bladder, and hath a hole by which the *Courſes* 'flow out. And adds, that he had obſerv'd it in two 'young Virgins, and in one elder Maid. *Ambroſe* 'Parry the Surgeon, ſays, That *Tunicle* or *Membrane* 'call'd the *Hymen*, is ſuppos'd by many, and thoſe 'learned Phyſicians, to be, as it were the encloſure 'of the Maiden-head or Virginity of the Maid, but 'declares he could never find it in any, ſeeking it in 'Virgins of all Ages, from three to twelve, of all 'that he had under his Hands in the Hoſpital of 'Paris, where he was one of the Surgeons; yet con-'feſſes at laſt he once ſaw it in a Virgin of ſeventeen 'Years old, in whom it was ſo ſtrong, that at her 'Marriage it hindred her Copulating: The Mother 'to whom the Virgin made her complaint, deſir'd 'Parry to examin her, who did, and found the *Tu-*'*nicle* ſo thick, that he was forc'd to cut it aſunder 'with his Sciſſars, after which ſhe could ſuffer her 'Husband, and bore him Children.

Sometimes this Virgin *Tunicle* is ſo ſtrong and ſo thick, as that by the endeavours and ſtrength of an ordinary Man, it is not to be broke, and the fault not the Man's neither; and I don't doubt but there are many married Maids now in our time, who are apt enough to blame their Husband's inability, and the Husband at the ſame time content to bear the imputation, when all the while the fault is on the Womans ſide, by the over-thickneſs of the *Hymen*, ſo that the Man cannot, as deſir'd, penetrate her.

John Wierus in *Lib. de proſ. dæmon. cap.* 38. writes of a Maid at *Camburge*, whoſe *Hymen* was ſo ſtrong, as not to permit her *Monthly Terms* to flow out, which caus'd a great Tumour and diſtention of the Belly, with as great Torment, as if ſhe had born the Pains of Child-birth, and ſo much reſembled it, that Mid-wives were call'd to her, who upon examining her, did

did all agree and affirm that ſhe was in Labour, tho' the Maid at the ſame time did aver ſhe had never known Man: At length, upon her Pains continuing long, this aforeſaid *Wierus* the Phyſician was called, who being informed of her Condition, and that ſhe had made no Urine for three Weeks, and was almoſt ſpent with great Watchings, loſs of Appetite, and Loathing, examined the grieved Place, and found the Neck of the Womb ſtopped with a very thick Membrane, which hinder'd the paſſage from ſending out the *Menſtrual Blood*, the lodging of which was the cauſe of all the Torment; he preſently therefore ſent for a Surgeon, and order'd him to divide that Membrane, which being done, there iſſued forth as much black congealed and putrefied Blood as weighed eight Pounds, at the diſcharging of which in three days time, ſhe recovered, and was free afterwards of all Diſeaſe and Pain.

But tho' ſome are of the Opinion there is no ſuch *Hymen* in Virgins, yet others and the greater number aſſert there is.

Avicen writes, That in Virgins, there are *Tunicles* in the Neck of the *Womb*, compoſed of Veins and Ligaments very little, riſing from each part of the Neck, which at the firſt time of Copulation are wont to be broken, and the Blood to run out.

Almanſor alſo ſays, That in Virgins, the paſſage of the Neck of the *Womb* is very wrinkled, or narrow and ſtrait, which is broken at the firſt time of Copulating with a Man. And the late ingenious Dr. *Drake* ſays, that in thoſe few which he had an opportunity to examine, he did not remember he ever miſſed the *Hymen* in any, where he had juſt reaſon to depend upon finding it, if it were conſtant; and that the faireſt view he ever had of it, was in a Maid who died at about thirty Years of Age.

The *Carunculæ Myrtiformes*, or *Myrtle-berry Caruncles*, ſo called from their reſembling *Myrtle-berries*, lie cloſe to the *Hymen*, there are four of them, the largeſt

largeſt ſtanding uppermoſt, juſt at the mouth of the paſſage of the Urine, which it ſhuts, after making Water; juſt againſt this at the bottom of the Sheath of the *Womb* there is another, and in each ſide one; but of theſe there is only one in Maids, and that is the firſt, the other three are not properly *Caruncles*, but little Knobs made of the angular Parts of the broken *Hymen*, roll'd into a heap by the wrinkling of the *Vagina*, and appears never but after having Copulated with a Man.

Thus having as much as is neceſſary deſcrib'd the Parts of the *Vagina*; its Uſe from what has been ſaid, may without difficulty be eaſily underſtood, all knowing, that know any thing, that it is to receive the Man's *Yard*, being Erected; to direct and convey the Man's *Seed* into the Womans *Womb*; to ſerve for a Pipe or Conduit for the *Menſes* to flow through, not mentioning its being a Paſſage through which the Birth is protruded.

The *Pudendum Muliebre* or Privities of Women, are next to be conſider'd, and that which offer themſelves to view without any deduction are the *Fiſſura Magna* or great Chink, with its *Labia* or Lips, the *Mons Veneris*, and Hairs, which are called by the General Name of *Pudenda*, becauſe when they are bared they bring *Pudor* or Shame upon a Woman. St. *Auſtin* ſays the ſame, and that we can command all our other Parts, yet cannot oblige the *Privy Parts* to Obedience,

The *Fiſſura Magna* or great Chink, is called by *Galen Cunnus*, which ſignifies to Conceive; *Hippocrates* calls it *Natura*; it is alſo by others call'd *Vulva*, *Porcus*, *Concha*, and many other Names, according as Fancy has led People, and to pleaſe a laſcivious Humour; ſome valuing themſelves for their notable Faculties of impoſing this and that Name on it, which are yet not worthy to be obſerved here.

The

The *Chink* reaches from the lower part of the *Os Pubis* to within an Inch of the *Fundament*, and is in ordinary siz'd Women about six Inches in length, being by Nature made so large, the better to be extended in Child-bearing. It is less and closer in Maids than in those that have had Children, but the length in all makes the *Perinæum* or distance between the lower end of the Chink and the Fundament not above an Inch long. The Chink has two Lips cover'd with Hair a little curled, and begins to grow there about the Age of fourteen, which Lips towards the *Pubes* grows thicker and more full or protuberant, and meeting upon the middle of the *Os Pubis* makes that bunching up or rising at the bottom of the Belly that is covered also with Hair, and is called *Mons Veneris* or the *Hill of Venus*, chiefly consisting of Fat, which is the reason of its bunching so up, and which is so convenient, by the appointment of Nature, as that it secures the Bones of the *Pubes* of the Man and Woman, which are placed underneath it, from hitting one against another, and the Hair of each part from grating one another in the Act of Copulation, which were it not for this Fat, would cause Pain instead of Pleasure.

There was a Lady who had the Lips of her *Matrix* so closely join'd, that her Husband could never have entrance; she had only a small Orifice in the middle, that afforded a passage to her Urine and the *Menstrual Blood*: but having recourse to Surgery, and the two Lips being artfully separated both above and below, she had several Children afterwards: And it was observ'd afterwards that her Husband in a Jocose Way, said, the Surgeon had cut too far, but at the same time owned his Wife was obliged to the Surgeon, because it very much facilitated her Delivery in Child-Birth. There was another young Woman that laboured under the same misfortune, but she chose rather to have her Marriage disannul'd, than to endure the Operation, besides the Shame that would

attends it, and the Diſcourſe that might be rais'd upon it deter'd her, for that a Lady's being viewed by the Judges Order at *Paris* by the moſt noted Phyſicians and Surgeons there, upon the Queſtion and Conteſt about her Virginity, gave occaſion for their Fans and Snuſh-Boxes being Painted afterwards with undecent Poſtures.

When the Chink is opened by drawing aſide the *Labia* or Lips, that which offer themſelves next to our View are the *Nymphæ* or *Clitoris*. The *Nymphæ* or Nymphs, or as others *Alæ* or Wings, are ſo called becauſe they ſtand next to the paſſage of the Urine on each ſide it, and keep the Lips of the Privities and Hair from being wet as the Urine ſpouts out of the Bladder, being two fleſhy ſoft productions beginning at the upper part of the Privities, where they make that wrinkled membranous Production which cloaths the *Clitoris* like a Fore-skin, and anſwers very like to the *Preputium* or Fore-skin of a Man's *Yard*, and are almoſt triangular, and which for their Shape and Colour, being ſoft and red, are compared to the Thrils that hang under a Cock's Throat, and are larger in grown Maids than in young, and grow larger upon the uſe of *Venery* and after the bearing of Children, for in the Act of Copulation they ſwell and extend themſelves by the influx of the Animal Spirits and Arterial Blood, neceſſarily flowing thither upon the tranſport of that Pleaſure.

I have read that in ſome Women the *Nymphæ*, and alſo the *Labia*, are naturally ſo long, that they are not only troubleſome, but hinder their Copulating, and that according to the report of *Leo Affricanus*, it is what often happens to the *African* Maids; and are infirmities ſo common in the Southern Parts of the World, that there are Fellows who make it their buſineſs to walk up and down the Streets of Towns, bawling *Who wants to be cut?* and ſuch indeed ought to be cut rather than ſuffered to hinder Procreation.

We

We have already ſpoken of the uſe of the *Nymphæ* to defend the Urine from wetting the Lips, which they do, by peculiarly guiding and turning ſtrait the Stream of the Womans Urine as it comes out of the Bladder, cauſing it to make that hiſſing Noiſe as is obſerv'd when evacuated, and which the ſhortneſs and width of the paſſage of Urine in Women, (which is much ſhorter and wider than in Men, as the extraction of large Stones out of their Bladder, without cutting, teſtify) and their ſquatting and forcing poſture when they make Urine, very much contributes to.

Betwixt the Nymphs, in the upper part of the *Pudendum* or Privities, is plac'd the *Clitoris*, which ſignifies laſciviouſly to grope the Privities, and is a fleſhy Subſtance which jets out a little, called by ſome *Virga* or *Yard*, becauſe in Shape, Situation, Erection, and Subſtance it is very like a Man's *Yard*, differing only in length and bigneſs, tho' in ſome Women it is as big as ſome Mens *Yards*, but generally is as big as one's Finger, of a long and round Body, lying under the Fat of the *Mons Veneris*, and puffs up in *Venery*, ſwelling and ſtraitning the Oriſice in the act, ſo as to embrace the Man's *Yard* more eagerly and cloſely, and with more notable Delight and Pleaſure in the Act; but unleſs in the Act, it is ſeldom to be ſeen in moſt Women, unleſs when the Lips are drawn aſide, tho' it is eaſily to be felt in all. In thoſe called *Hermophrodites* it is ſo long and big, as to be able to converſe with Women in the manner of Men. Dr. *Drake* tells us, that ſometimes by extraordinary means it will be extended almoſt to the bigneſs of a Man's *Yard*, which at all times it reſembles very exactly in ſhape, excepting that it is not perforated as that is, having no hole in it (tho' it really by the natural impreſſion at the end, looks and feels as if there was a paſſage.) The extraordinary ſize and propendance, ſays the aforeſaid Doctor *Drake*, ſometimes out of the Body in Infants, makes the

Women miſtake ſuch Children for that ſort of Monſters they call *Hermophrodites*. Of this ſort, ſays he, I had one brought to me upon another occaſion, the *Clitoris* of which hung out of the Body ſo far at about three Years old, that it reſembled very much a *Penis* or *Yard*, but it wanted the Perforation, and inſtead of that, juſt behind it, the Urine iſſued at a hole, which was nothing elſe but a corner of the *Rima*, the *Clitoris* filling all the reſt of the Orifice; ſo that the Parents miſtook it for a Boy, and as ſuch Chriſtned it, and as ſuch eſteemed it when it was brought to me; but the Neighbours who had notice of this appearance, called it an *Hermophrodite*.

Platerus tells us he ſaw a *Clitoris* once in a Woman, as big and as long as the neck of a Gooſe. Indeed the *Clitoris* in a Woman is very like a Man's *Yard*, its end is like the *Glans* or *Nut* of a Man's, and erects and falls as a Man's does, and as in Men the ſeat of the greateſt Pleaſure is in the *Glans* or *Nut*, ſo is this in Women, for therein is the rage and fury of Love, and there has Nature plac'd the peculiar ſeat of Pleaſure and Luſt, from whence 'tis call'd *Amoris Dulcedo* and *Æſtrum Veneris*; for the Man's *Yard* rubbing in Copulation againſt the Womans *Clitoris*, cauſes thoſe exceſſive Ticklings, delightful Itchings, and tranſporting Pleaſures to both Sexes; and the more of that Serous Matter (before ſpoken of) the Woman ſheds in the Act, the greater ſtill is the Pleaſure in both, for as the Man's *Yard*, and principally the *Nut* of it, fills with Spirits in the Actions of Love, ſo alſo does the Womans *Clitoris* at the ſame time, which conjunctly together, gives that charming Delight to thoſe Parts, and the whole Animal Functions, which, as to relate is inexpreſſible, ſo in the Act ſometimes it is almoſt unbearable, eſpecially where both Parties meet with equal Deſire and Freedom; for if we love Perſons whoſe Inclinations are anſwerable to ours, and whoſe Parts are proportionable, our Flame is happy, and nothing but Pleaſure, Delight, and Tenderneſs

perneſs, is the conſequence of our lawful Love; for the Enjoyments which attend the Actions for the continuance of our kind, are the higheſt gratifications of our Senſes that can be.

But it has been often diſputed which takes moſt Pleaſure in the Act of Copulation, the Man or the Woman; ſome ſay one, and others the other, and that as the Man's *Seed* is the chief efficient and beginning of Action, Motion and Generation, yet that the Woman affords *Seed*, and effectually contributes in that point to the Procreation of the Child, as is evinced, ſay they, by ſtrong Reaſons; as firſt, were it not ſo, her *Seminal Veſſels* and *Genital Teſticles* had been given her to no purpoſe, which cannot but be allow'd to be of uſe, their Nature being as receptacles to treaſure up, operate and afford Vertue to the *Seed*; and to back this, they urge, that if Women do not eject *Seed* when they Copulate, it is obſerved that they frequently fall into ſtrange Diſeaſes, ſuch as Hiſterick Indiſpoſitions, Womb Furies, and the like, as oftentimes young Widows and Virgins are known to do; and that the Cure of thoſe Diſeaſes conſiſts chiefly in frequent Copulations, by which it is apparent by the effect, that they are never better pleas'd, or appear more brisk and jocund than when they are often ſatisfy'd that way, whence it is an inducement to believe they have more Pleaſure and Titillation in the Act than the Men, (at leaſtwiſe for the ſake of Health have frequently more occaſion) for Nature is more delighted when Ejection is on both ſides, and both Parties are better pleaſed; for the Enjoyment by ejection and reception is doubled, and the Act of Coition more deſirable. Others will not have it that either the Man or the Woman enjoy moſt Pleaſure in mutual Careſſes, but that to both of them 'tis ſo exceſſive as to be difficult to determine which exceeds, not but that it is allow'd, the Man's *Privy Parts* are more ſenſible than the Womans, becauſe they are all Nervous, when the Womans are but partly

Nervous and partly Fleſhy, and ſo by conſequence not altogether ſo ſenſible; beſides, other reaſons in *Anatomy* which confirm the ſame, and which are too tedious here to be taken notice of, not accounting for their way of Living, their firmer Minds and ſtronger Fancies, and alſo hotter Nature, ſharper Blood, *&c.* which makes me believe that Women are not ſo ſenſibly, or altogether toucht to the quick in the Act, as the Men are, unleſs in ſome *Virago's* or Women that have hot *Wombs*, of ſanguine florrid Complexions, red Hair'd, merry Diſpoſitions, *&c.* who are generally more Luſtful than Weakly or ſome other ſort of Women, and their Deſires ſo reſtleſs and exceſſive, by giving themſelves up to the Pleaſure, as not to be ſatisfy'd with many Men, even as if they had a Furor or Madneſs of the *Womb*, of which I ſhall ſpeak particularly by and by, when I come to treat of the Diſeaſes of the *Womb*; ſuch Women, I ſay, there are, and ſome that I have heard of to confeſs they could ſcarcely ever be ſatisfy'd by all that their Husbands could do, which is the reaſon, I believe that thoſe Phyſicians, who have probably heard the ſame, have aſſerted that Women take more Pleaſure in the mutual Embrace than Men, even to a third part of the Enjoyment (therein condemning all for ſome, which is the wrong way of reckoning), but I cannot tell how to determine it any otherwiſe than that the Pleaſure the Man takes is ſhort and ſoon at an end, and ſometimes the intermiſſion long, but with the Woman it is almoſt endleſs, by reaſon ſhe can hold out beyond what one Man can afford her; nay, as ſoon as ſhe has done with one, ſhe readily, and with as great or greater Pleaſure receives another, and ſo a third, and onwards, being almoſt always ready for the Embrace, and ever pleas'd with it, elſe why do many of them, even marry'd Women, that are wanton, not being ſatisfy'd with what their Husbands can do, procure to themſelves with their Fingers, or other more proper Inſtrument, a Pleaſure

that ſupplies the room of a Man's Embraces, for which reaſon the *Clitoris* in Women is call'd the *Contempt of Men*; and not only do marry'd Women that are Buxſom uſe ſuch means, but, as I have heard, is a practiſe very common among other Women of all Ages, *viz.* Widows, or ſuch whoſe Husbands are abſent, Maids, and even by Girls at Boarding-Schools, to their irrepairable Diſgrace, that practice being almoſt as riſe among them, as *Friction* among School-Boys, and of which, as I am credibly inform'd, ſeveral young Girls were not long ſince detected, in at a certain Boarding School in this Town.

In ſhort, to both Sexes the pleaſures of Love are quick and exceſſive, the thoughts of which, with an agreeable Object, ſtrikes us perfectly Chill, which afterwards by the Spirits recoiling, makes us glow. 'Tis the ſame in both Sexes, and the Thoughts inexpreſſible; and if the Thoughts and Act were not extreamly pleaſing, a Man of Sence, or Woman of Wit, would never ſubmit to the practice: But, as I ſaid before, it is exceſſive; for we ſee the ſtricteſt Hermit, and the moſt preciſely Grave and Religious, look pleaſantly upon an agreeable Woman, ſmile at the talking of the Pleaſures of Love, and are charm'd at the thoughts thereof, ſo that it ſavours not of Smut or Bawdry.

The *Clitoris* has two pair of Muſcles, which ſerve to erect it, and ſtraiten and narrow the Orifice of the Sheath, and has alſo Veins and Arteries, which are ſomewhat large. In ſome Eaſtern Countries the *Clitoris* in Women is ſo large, that for its deformity and filling up the paſſage, the better to facilitate, as they think, Copulation, they cut it quite out, or elſe hinder its growth by ſearing it, and is what they call Circumciſing of Women: But of theſe things, and of *Hermaphrodites*, as alſo of the odd and ridiculous Cuſtoms and Manners of many Countries, concerning the ordering, uſing, and abuſing of the *Genital Parts* of both Sexes, I have particularly, not with a

little pains, explicated in my sixth Edition of the *Venereal Disease*, from Page 352 to 384; to which I refer the Reader, that is willing to be satisfied in those matters, I thinking it unnecessary to make repetition of them here.

I shall therefore, having given what description of the Womans *Genitals* is necessary to serve the present purpose, begin and proceed in the discovery of the Infirmities and Diseases incident to their *Privy Parts*, with their Causes and Cure, and shall, by the way, give a Hint concerning *Generation* and *Conception*, and shew the Causes and Cure of Miscarriage in Women, which few that I know of, and none, in the like method, have undertaken so particularly and intelligibly to set forth.

At the Age of fourteen years, as hinted before, the *Menstrual Blood* in Virgins begins to break forth, at which time also, it being the years of *Puberty*, they begin, from a natural Instinct, to entertain Lust, and are capable then of Conceiving, and feel something of a titillation to, or desire after the *Venereal* Pleasure, which in some is so vehement as not to be satisfied, till, by means of Provocation, and the opportunity of wanton Dalliance with Man, they forfeit their title to the Angelical Character; whereby young Girls who have too much liberty given them of being in Mens company, and especially about that age, are, for want of a discreet Conduct, by the design'd Wiles and Temptations of Men, sooner overcome than at other times. Which is a caution worth the observation of such Parents who have young amorous Daughters, that they would not suffer them to be at Balls, Plays, or Interludes, without some faithful Attendant; and that they keep them not long from marrying, lest they should marry themselves; for as all young People, from a natural Instinct, desire marriage Embraces, it is a Duty incumbent on Parents, that have Children of a hot Temperaments, and sanguine Complexions, to provide in time

such

ſuch ſuitable Matches for them, as may make their lives comfortable, rather than to croſs their Inclinations, by afterwards putting a reſtraint on their Affections; which has been found by experience, to haſten them to commit ſuch follies as have brought an indelible Stain upon themſelves and Families, by throwing themſelves into the unchaſte Arms of the next alluring Tempter that comes in their way; for when Virgins arrive to the years of *Puberty*, their Minds are naturally ſtirr'd up to *Venery*, and their Imaginations are fired with unuſual Fancies, tho' in ſome much more than in others, and eſpecially thoſe who give up themſelves to Pleaſures, Paſtimes, frequenting Mens Company, wanton Diſcourſes, high Feeding, and the like, whereby the Humours are heated, and the Deſire augmented, which even in ſome, ſometimes is ſo inſuperable, that if Enjoyment is deny'd, or they uſe not thoſe means ſo cuſtomary among many Women, to pleaſure themſelves, it brings them into *Cachexia's*, ill habits of Body, Hyſterick Fits, Green-ſickneſs, or other inconveniencies, which by all the *poſſe* of the moſt fortuitous Medicicines that Art can invent, will ſcarcely be remedied. To know the amorous Inclinations of young Virgins, mind their eager and earneſt gazing at Men, affecting their Company and Converſation, &c. which ſufficiently prompts them to deſire Coition: As alſo the ſame may be obſerv'd in young brisk Widows, or thoſe whoſe Husbands are gone abroad, who not being ſatisfied without the uſual Converſation, oftentimes break the Bond of Modeſty, and give themſelves up to unlawful Embraces, or take other methods to allay the fury of their deſire, as I before hinted; not that I at the ſame time encourage early Marriages, for they are inconvenient to moſt; and is marrying unſeaſonably, which oftentimes exhauſt the Viral Moiſture of young People, and cauſe them to become ſo enfeebled, as that

with

with the beſt of Medicines they will not be reſtored.

Inequality of Years in the Parties marry'd, is another great error; when a young Man to advance his Fortune in the World, marries a Woman old enough to be his Grandmother; between whom, inſtead of that love and delight which ought to be in marry'd People, nothing but bitter Quarrels, Strifes, Jealouſies, and Diſcontents, are obſerv'd in their Converſations. The like may be ſaid, tho' with ſomething more excuſe, when an old doting Fellow marries a young Virgin, in the prime of her Youth and Vigour, who whilſt he vainly ſtrives to pleaſe her, is haſtening himſelf to the Grave; for that the more he endeavours, the more he is exhauſted. For as in green raw Youth it is unfit and unſeaſonable to Marry, ſo to marry in old Age is altogether as prepoſterous; for as they that enter upon it too ſoon are preſently exhauſted, grow Conſumptive, *&c.* ſo thoſe that defer it till they are old, are alike liable to the ſame inconveniencies, beſides forfeiting their gravity and conduct, loſing that honour due to their years, and inſtead of being ſaid to be fine old Men, they undergo the Title of *Old Fools*, and too often become young *Cuckolds*, eſpecially if they meet with Wives that are Buckſom as well as Young, who have much Beauty, and little Chaſtity.

But when we ſpeak of Ages moſt fit for to undertake a marry'd State, we muſt ſhut out, as uncapable, *Eunuchs*, and others of both Sexes, render'd unfit by accident, or that are born defective; neither is every Age, tho' never ſo well equipt, fit to taſt the pleaſures of a Matrimonial State. Young People are too feeble, and the Old too languiſhing; Infancy and Puerility are too ignorant as to the productive part, and old Age, tho' well acquainted with the manner, yet are deſtitute of the Matter which Nature requires for Procreation.

But

But to come to the Point; when the Man arrives to *Puberty*, that is, when the Voice changes, and grows more loud and rough, or harſh, which proceeds from the encreaſe of the natural Heat in the *Thorax*: When Hair grows on the *Privy Parts*, and Titillations, or amorous Motions are felt to ſtir there, which in ſome young Men is, as ſaid in another place, about the ſixteenth, in others about the ſeventeenth, and in ſome not till the eighteenth year of their Age; then, I ſay, a Man may be capable of careſſing a Woman ſo as to get Children; he at that time being fired with the heat of Love's Paſſion. Then, I ſay, a Man is capable, if in a diſpoſition, to get Children; but it is better that Loves Flames be ſuppreſſed till riper years; for it is better then for himſelf, and he is better capable of getting ſtronger and more firm and healthy Children, which time is about the twenty fifth year of his Age. We have read indeed of Boys that have got Children at ſeven or eight years of Age, and of Girls of ten or twelve that have had Children, from their robuſt and vigorous Nature; but I cannot believe it; for the weakneſs of Parts, and dryneſs of Temperament, beſides other occurrences in thoſe parts, cannot poſſibly afford Matter for Generation: And in Women-kind the indubitable Sign of their being ripe for a Man, and in a capacity for bearing Children, is when the *Menſtrua* flow, and not before, and which ſeldom or never appear to that purpoſe, till the thirteenth, fourteenth, and, in ſome, ſixteenth Year of their Age, as ſaid before; and the beſt time for Women to marry, in order to have ſtrong healthy vigorous Children, is about the eighteenth or nineteenth Year, not but ſome have born Children at the fifteenth year of their Age, and young Men got them at the ſame, but then the Off-ſpring has been either weakly or infirm, or the Birth never brought to perfection, eſpecially when the Male has polluted himſelf by *Friction*, and thereby weakned his *Seminal Veſſels*, and the Woman uſed artifice

artifice to titillate, either with her Fingers or other Inſtrument in uſe among them; but when the Man is in his twentyſifth Year, and the Woman in her twentieth, and both retain their Virginity till they Copulate, and thoſe People born of healthy ſound Parents, not tainted with any ill Stamen, and each of them well in Health, of good Conſtitutions, and full of Love and Vigour, there will proceed the beſt, moſt vegete, lovely, healthy and ſtrong Poſterity. Concerning which I could greatly enlarge, but time and deſigned Brevity will not allow.

Marriage that is, with ſuitable Matches, is commendable, eſtabliſh'd ſo by the Laws of God and Man, no ſtation more happy or more honourable, where there is Love and Agreeableneſs; it was held in great eſteem from the beginning of the World, and that among all ſorts of People and Sects; the *Romans* held Marriage in great eſteem, and ſo did and do the *Jews*; the *Lacedemonians* when they inſtituted Feſtivals, as they uſually did, would not admit of any ſingle Men among them; and as the fault in thoſe days were wholly on their ſide, if they were not marry'd, and any of them came to their Feſtivals, they were, as ſoon as diſcover'd, order'd to be whipt by Women, as unworthy Members of the Republick, and none but marry'd Men ſuffer'd to bear any Office. So that marry'd Men throughout the World (as an encouragement to Matrimony) had highly the preference and advantages of thoſe that lived ſingle.

As Marriage therefore is honourable, ſo it ſhould by every Couple be made pleaſant to each, that is, the Man ſhould pleaſe his Wife, and the Woman her Husband; in the conjugal Affair there ſhould be a a reciprocal Harmony and Friendſhip, which they each to other are bound in Duty to obſerve: The Husband is to render to his Wife what ſhe expects, that is, due Benevolence, and the Wife to her Huſband what he deſires; not that a Man ſhould careſs oftner than he is capable; for the Woman to deſire

that,

that, is an injury to his Body; but when he is in capacity, and nothing on the Womans ſide to hinder, there it is his Duty to perform, if for no other reaſon than to pleaſe his Wife, and ought not to deny her: On the other ſide, a Man is not to deſire his Wife but when ſhe is in a condition, 'tis his Duty at ſome times, tho' never ſo much inclin'd, to forbear her, as when the *Terms* flow, as ſhall be by and by further obſerv'd, and when ſhe is near her Time, for then the Woman has no manner of inclination; when the *Terms* flow it cannot be done but imprudently, and, as it may happen, injuriouſly; and when near Delivery, or at ſome times when they are big, endangers their coming before their time, or cauſes an ill Diſpoſition of the Child in the Womb, by the neceſſary poſture and ſhaking a Woman undergoes in the Act.

As the *Menſes* in Virgins begin commonly to flow at fourteen, ſo in moſt Women they generally continue to flow to forty four, at which time, for the moſt part, they ceaſe Child-bearing, unleſs they be ſuch that are very healthful, ſtrong of Body, and have always liv'd temperately, and ſome ſuch have been known to bear Children at fiftyfive Years, but this very rarely happens, tho' the *Courſes* in ſome flow till then, which however is more from an Indiſpoſition of Body, than any natural Cauſe, and commonly indicates a dangerous State of Health. But if Men are inclin'd to Marry, and deſirous to have Children, they muſt mind to wed with ſuch as are within the aforeſaid Age, or elſe blame themſelves if they meet with a diſappointment, tho it has been known, that old Men that have liv'd their time with temperance, and been free from Diſeaſes, have, by marrying with young brisk Women, had Children, even tho' they have been ſeventy years of Age, and ſome that have been extraordinary luſty, have, as we have read, had Children at fourſcore; but we may ſay of ſuch, as in another Caſe, *Rara avis in Terris.*

Men

Men and Women ceaſe to engender differently, according to their Strength and Conſtitutions, thoſe that are naturally very Amorous and Laſcivious, ſooneſt leave off, their natural heat being waſted when they come to years ſooner, by the too profuſe uſe of the Sports of Love when young. Some Men, as ſaid before, are capable of procreating at ſeventy, others not at fifty five, and few after ſixty, tho' ſome Sparks of Luſt haunts the old Man's Head, and his Inclination is often good, tho' the Power be too weak to put that Will in act; yet we have heard of ſome that have got Children at ſeventy, eighty, nay a hundred, but it is look'd upon as Prodigy.

Women ceaſe Teeming, tho' they ceaſe not to engender at forty five or fifty, tho' ſome that I know have conceived at fifty two; but when the *Menſtrua* ceaſe flowing, 'tis a certain ſign they will Teem no more, there being wanting what is neceſſary to form and nouriſh the Birth in the *Womb*. But when the Man is very vigorous, tho' old, and the Woman has her *Courſes*, tho' in years too, there it is poſſible Conception may enſue, becauſe ſo long as the *Menſtrual Flux* remains, the prolifical Faculty is preſerv'd; yet *Pliny* ſays, 'That *Cornelius* (who was 'of the Houſe of the *Scipio's*) being in the ſixty 'ſecond Year of her Age, and her *Courſes* long be-'fore left her, bore *Voluſius Saturnius*, who was 'Conſul. And *Valeſcus de Tarenta* alſo affirmeth, 'That the ſame Woman that bore a Child in the 62d 'year of her Age, having had one alſo before, in the 'ſixtieth and ſixty firſt Year, therefore it is to be ſuppos'd, that by reaſon of the variety of the Air, Region, Diet and Temperament, the *Menſtrual Flux* and Procreative Faculty in Women ceaſeth, in ſome ſooner, in others later, which variety alſo taketh place in Men; for in them, altho' the *Seed* be *Genitable* for the moſt part in the fourteenth Year, yet it is not Prolifick or Fruitful till about the eighteenth, ſome ſay the twentieth: And whereas moſt Men beget Children

Children until they are ſixty Years Old, and many to the Age of ſeventy, yet there are ſome known to have begot Children in the 80th Year of their Age. *Pliny* recites, that King *Maſiniſſa* begot a Son when he was eighty ſix Years Old; and alſo that *Cato* the Cenſor begot a Child after he was Fourſcore. Indeed it is no great wonder to hear of Old Mens having Children, when they have a Young Wife to work upon, but to hear of Women of ſixty, or upwards to bear Children, is ſomething ſtrange, and is almoſt as incredulous as the Story of *Averoes* of a Womans Conceiving in a *Bath*, by attracting the Sperm or Seminal Effluxion of a Man admitted to Bath in the ſame Water; which is a new and unſeconded way to Fornicate at a diſtance, when the Rules of Phyſick aſſure us there is no Generation without a joint Immiſſion or Corporal and carnal Contaction, and joint Emiſſion alſo, nor that virtually unleſs the Parties be pregnant; for the want of that is an effectual Impediment, and utterly prevents the Succeſs of a Conception, and therefore how a Woman of threeſcore or more, whoſe *Courſes* have long before left her, her Intellects decay'd, and Parts dry'd almoſt up, ſhould Conceive, is a Myſtery: I know there are ſome who believe its poſſibility, and with the ſame Parity of Reaſon may believe what Sir *Thomas Brown* in his *Vulgar Errors* explodes, *viz.* That Generations by the Devil are probable, (which indeed a certain Wench with Child, would have had it believ'd, and reported it as Fact; for that, as ſhe ſaid, ſhe had never lain with Man) or elſe, as they argue, how came the Daughters of *Lot* with Child? who were only as they alledge, impregnated by their ſleeping Father, or Conceived by Seminal Pollution received at a diſtance from him; and that 'tis poſſible for the Devil by contriv'd deluſions of Spirits, to ſteal the Seminal Emiſſions of Men, and tranſmit them into their Votaries in Coition, whence enſues Conceptions; which is all Impoſter, and ſuch Jargon that none but

delud-

deluded Souls will Believe or give Credit to, tho' is what many Wantons abroad would be glad the World was ſo credulous as to hearken to, for the eaſier and better ſaving their Credit. 'Tis ſaid that our magnify'd *Merlin* was thus begotten by the Devil, which is no other than a groundleſs Report; but from thence it is, they ſay, his Prophetick Spirit had its riſe, and that as he was begot by the Devil, he had the Faculties of his Father the Devil, to foreſee and foretel Events and ſtrange Matters of Perſons and Things to come.

There are others that ſay 'tis not impoſſible for Women to Conceive without groſs Immiſſions, for that the Seminal Spirits and Vaporous Irradiations, containing the active Principle of the *Seed* will do it, and for Inſtance, they tell us, that imperforate Perſons, and ſuch under Puberty or fourteen Years of Age, have Conceiv'd, without any immiſſion at all. As alſo, ſay they, may be conjectured in the Coition of ſome Inſects, wherein the Female makes intruſion into the Male; and from the continued Ovation in Hens, from one ſingle Tread of a Cock, and little ſtock laid up near the vent ſufficient for durable Prolification: And altho' alſo in human Generation, the groſs and Corpulent Seminal Body may return again, and which we moſt times know does, yet nevertheleſs Conception is had by what is carried (*viz.* the Spirit of the *Seed*) with it: Yet that little Portion that remains, we find is not always ſufficient, nor will it but here and there hold good, that Conception is had without Bodily Immiſſion. But I ſhall enlarge no further on theſe matters now.

Women are ſooner Barren than Men, becauſe their natural Heat, which is the cauſe of Generation, is more predominant in them than in Men, and the more becauſe they are moiſter, as their *Monthly Purgations* and the ſoftneſs of their Bodies demonſtrate, which native Heat concocts their Humours into proper Aliment, which if they wanted, they would grow Fat.

Wo-

Women ſeldom have Children after forty five, but Men Procreate longer, as aforeſaid, for we read that in *Campania*, where the Air is clear and temperate, Men of 80 Years of Age, marry young Virgins and have had Children by them, which ſhews that Age in Men hinders not Procreation, unleſs they exhauſt their Strength in their Youth by too much Maſturbation or Friction with the Hand, which cuſtom too frequently practis'd, ſo debilitates the Spermatick Veſſels and Parts adjacent, that Inclinations to *Venery* are loſt, and the *Yard* ſhrivel'd up, of which I have already ſpoken ſufficiently in my Sixth Edition of the *Venereal Diſeaſe* aforementioned, and need not ſtand here to repeat.

It was the Opinion of that profound Philoſopher *Hippocrates*, that Youths at the Age of 16 or 17, having much Vital Strength, are capable of getting Children, and alſo that the force and heat of Procreating Matter conſtantly increaſes till 45, 50, and 55, and then begins to flag, the *Seed* by degrees becoming Unfruitful, becauſe the natural Spirits being extinguiſh'd, the Humours are dry'd up; but this, as obſerv'd before, falls otherwiſe to ſome, for that we read of a Man in *Sweedland* who was married at an hundred Years old, to a Bride of thirty, and had many Children by her, but he was ſuch a hale, luſty conſtitution'd Man, and of ſo freſh a Countenance, that thoſe who knew him not, took him to be no more than about fifty Years of Age.

As for the time for Man and Wife to Copulate, in order to Generate, Phyſicians ſpeak differently, for that Cuſtom is a ſecond Nature, and all People may ſafely Careſs when their Inclinations are ſtrongeſt, only that they obſerve to be not too furious, or uſe it too frequently, eſpecially in hot weather; Men embrace moſt that have been moſt accuſtomed to it, and ſo does Women, that is, they enjoy the Pleaſures of Matrimony moſt, becauſe the paſſages of Generation are more open, more large and big, than thoſe

who never Copulated at all, or that never had any other Idea of the thing than Reading or Dreaming of the Pleaſures of Love; Men and Women that are very Luſtful, and yet retain their *Seed*, are ſubject to many Diſorders, which we ſee particularly in ſome vigorous ſtrong Green-ſickneſs Girls, who have not an opportunity of expreſſing their Deſires otherwiſe than by their rouling Eyes, Looks and Geſtures; but thoſe that have often taſted of the Pleaſures of Love, and for many Reaſons *per* force retain their *Seed*, there it does them much leſs Injury, the Parts being open and capacious to receive it, that the retention is not ſo hurtful.

Some Men and Women embrace with more eagerneſs at one time, others at other times; ſome Men cannot Careſs till a Glaſs of Wine is in their Heads, and ſome Women with no great Pleaſure, till the time juſt before and juſt after the flowing of their *Courſes*, and then dalliance to heighten the Thoughts and quicken and enliven the Spirits, renders both ſo very Amorous, that the Act is done with greater Pleaſure; and this either Day or Night is to purpoſe, tho' Men generally at Nights, and Women generally in the Mornings ſeem moſt inclinable. Upon a full Stomach 'tis abſolutely an Injury for Men and Women to Careſs, for nothing ſpoils our Stomachs and weakens Digeſtion more than ardent Love; ſome Phyſicians ſay, that to Careſs in the Day-time, is worſe than in the Night, but, as ſaid before, when both are well inclin'd, whether Day or Night, then is the beſt Seaſon for both Sexes to Careſs. As to the frequency of Careſſing, that is according to Conſtitution, ſome are capable of lying with ſeveral Women ſeveral times in the ſpace of a Night, others cannot embrace above one, and her but one time. I have been told by ſome that they have Careſs'd ſeveral Women for ſeveral Nights ſucceſſively, and given them entire Satisfaction; but ſuch *Virago*'s, if ſuch there be, (for it is not enough to be wanton with Women,

Women, but to be able to ſhew one's Manhood to pleaſe them) muſt, in the end, find it to enervate and waſt their Strength and Spirits, ſo as to render their *Seed* Infertile. I know Fancy carrys a Man far, and that's the reaſon that a Beautiful Woman, or one that he likes, ſtrikes a Man to the quick, and if a Man can exceed in the Amorous Embrace, 'tis certainly moſt with a handſome Woman, the Idea let in by the Eyes being fixt in the Head with which the Fancy is touch'd, that immediately runs to the *Privy Parts*, and puts them into motion, for 'tis Beauty we admire in Women; that is the powerful Sting that Tickles, Excites and Charms us to the Deſires and Delights of Love, what Priviledges over Men, have handſome Women? Beauty ſtrikes an awe into the moſt barbarous Breaſt, Charms the Surlieſt and moſt Moroſe Tempers, there is no reſiſting a Beautiful Woman in a lawful way; ſhe has our Inclinations, Aſſiſtances, and Performances at all times, manages us as ſhe pleaſes, draws Men of all Ranks to admire her, and even takes us Captive againſt our Wills.

A Man that has a Beautiful Wife and can reſiſt her Charms, where every Faculty is agreeable, cannot properly be ſaid any more to be a Man, yet how frequently do we ſee ſuch Men leave their ſo agreeable Wives, and take up with any naſty Drab, the thoughts only of which is a ſufficient Surfeit. Every thing about us is immediately put into motion at the ſight of a pretty Woman, and if her Converſation and Humour be agreeable to her Appearance, that motion, if not prudently reſiſted, will be put into Action, for Love is nothing elſe but a deſire of Beauty; Uglineſs to the contrary is the reverſe of that, which at its appearance, becalms our Tempers, checks our Raptures, flattens our Deſires, and at once proves to us an Antidote againſt Lechery, as was a great Maſculine Woman I once ſaw at *Woodſtock*-Fair in *Oxfordſhire*, who had a Beard like a Man,

Ugly and Ungainly, ſo as to draw the Eyes of all People of both Sexes to look upon her with Deteſtation and Abhorrence: But preſently again at the ſight of a fine beautiful Woman, juſt after the ſight of ſo deform'd a Piece, we are made to feel Fire that inflames us to a deſire of Copulation, when at the appearance of an Unhandſome, Ugly, or Deform'd One, as ſaid before, we as ſoon feel Ice in our Breaſts, which freezes our Paſſions and locks up our Deſires; therefore as a pretty or beautiful Woman is far more Deſirable, ſo the Careſſing ſuch a One muſt needs be more delightful; and doubtleſs, if a Man at any time can exceed the bounds of Nature, 'tis with ſuch a One, which is able to attract Love, when no force beſides will do it; Love, that is, Beauty, being as ſtrong as Death, and by which we are drawn as with Chains of Iron. But I ſhall proceed now to the Infirmities and Diſeaſes of Women, hindering Copulation and Procreation, and ſhall, firſt, lay down thoſe attending Virgins, which Marriage without the help of Surgery, will not Cure.

And ſuch Infirmities are preternatural, as when the *Pudenda Virginum* or *Vulva* is quite clos'd with a Membrane, or elſe but a very little Perforation left, and is incident either from the Birth, or afterwards joined together upon an ill affected Ulcer in thoſe Parts. Sometimes a preternatural *Caruncle* ſhuts the *Os Vulvæ*, and in others a Membranous Coalition of the four *Carneous Monticuli*, whereby the fore-parts of the *Vulva* are ſhut up, ſometimes very cloſe, as may eaſily be perceived by the Eye, or by the Finger. In thoſe Caſes Inciſion with a Knife muſt be made, to divide the Membrane, uſing afterwards a *Speculum Matricis*, with a ſmall Pipe perforated through its whole length to help the Cicatrizing, which muſt be done the common way, with drying Unguents or Lotions, or both; in order for Operation, the Patient muſt be laid upon her Back, and her Knees rais'd and opened as wide as ſhe can, and then

then Inciſion muſt be made with a crooked Inciſion-knife, beginning at the top, and then a leaden Pipe is to be put into the Orifice. Sometimes the paſſage is open, but the *Vagina* or Neck of the *Womb* is clos'd, and that wholly or in part only, and that either Naturally, or through an Ulcer, or by an Excreſcence, and may happen both to Maids and Women, in which latter, hard Labour may occaſion, by tearing and inflaming the Parts, ſo as to become raw and adhere together: The *French Pox* ſometimes cauſes the like Diſaſters to Women, as I have obſerv'd fully in my Sixth Edition of the *Venereal Diſeaſe*; thoſe Caſes, I ſay, are known by the Sight and Feeling of a skilful Surgeon, but beſt known and regretted by the Husband, who upon Trial, finds he is not capable of entring his Wife's Body, for that upon endeavouring, ſhe complains of prodigious Pain, and is not able to ſuffer him, but upon forcing, cauſes her to cry out, as bad as if ſtuck with a Sword. In ſome again the inward Orifice of the *Womb* is ſo clos'd, as not to admit of a ſmall Probe, cauſed through cold Humours gathered there, or the Man's *Seed*, or her *Menſes* long retained, whereby when they are heap'd upon it, cauſes ſuch a Swelling as to cloſe the Mouth thereof; and in ſome, has ſuch an effect, as to harden the Mouth of the *Womb*, and cauſe great Pain both in the ſides of the *Womb* and *Belly*, hardly able to be endured, and at length throws out a thin ſtinking black Matter, which if not timely remedied, both by proper Medicaments and Surgery, after the manner before directed, proves to be Incurable.

If it be an Excreſcence that ſtops the paſſage, Medicines muſt be apply'd that are drying and diſcuſſing, to hinder the increaſe of the Fleſh, and after that, Medicines muſt be us'd to leſſen it, or eat it away, which are *Eſcarotick*. The following one is good.

Take Myrrh, Aloes, and Frakincenſe, of each a Dram Birthwort Root, Pomgranate Flowers, and Catechu, of each two Scruples, Burnt Allom two Drams, make all into a Powder, and with as much Egyptian Ointment as is ſufficient; make it into a Liniment, with which ſmear the ſuperfluous Fleſh twice or thrice a day with the Fingers, or put up a Peſſary ſmear'd with it, faſtning it with Strings to the Waſte or Thighs.

But if this does not eat it away in ſome time, or it ſhould grow much painful, it muſt be extirpated, or cut off with ſuch an Inſtrument as we extirpate a *Polypus* out of the Noſe.

When any of theſe accidents happen to Virgins, they ſeldom perceive them till they come to be married, and the pain, inſtead of pleaſure, puts both the Wife and the Husband upon conſidering the Cauſe, which if they do not preſently find out, and get remedied, proves vexatious, and ſtirs up Feuds, Diſcontents and Animoſities between them; for the Female Sex like not to be call'd Marry'd Maids, any more than the Men love to be accounted Incapable, which many think themſelves to be, when all the while it is their Wives fault.

It is known, or ſhould be known to all Phyſicians, that the *Venereal* Appetite, or Luſt in Women, is nothing more than a tender ſenſe and tickling of the extended *Clitoris*, as before obſerv'd, caus'd by the influence of Seminal Matter abounding in the two glandulous Prominencies, and other glandules of the *Vagina*, and is what, according to nature, ſhould be moderate; however it ſometimes happens that it exceeds what it naturally ought, and again ſometimes falls out to prove very deficient.

The languiſhing of the *Venereal* Appetite in Women, is frequently occaſion'd by the ſmalneſs or want of *Genital Liquor*, and its want of Spirits; proceeding ſometimes from other Diſeaſes, as the *Whites*, *Scurvy*, or the like; which how to diſcover, is the art

art or main thing, and is what ought to be underſtood, becauſe it may happen from a default in the Structure or confirmation of the *Privy Parts*, and if ſo it admits of no Cure; but if not from a natural Cauſe, but from ſome Diſeaſe, it probably may be cured, or at leaſtwiſe to be of no danger, ſave the rendring the Woman Barren, which however may be remedied, if proper Medicines be timely apply'd; and that which moſt ſupplies *Genital Liquor*, is juicy nouriſhing Food, and volatile Aromatick Medicines, ſuch as Musk, Civet, Ambergriſe, or the uſe of thoſe Medicines preſcrib'd already for Deficiencies in Men; or the Woman may foment her *Privy Parts* with the Infuſion of Ants with the Neſt, and imbrocate the *Groins* and *Privities* with Oil of Ants, Piſmires, or *Cantharides*, or with Aromatick Oils, or Apoplectick Balſam, prepar'd with Civet, Musk, *&c.*

Sometimes the *Venereal Appetite* in Women is depray'd, and Copulation and Conception hindred, when the *Seminal Humour* contain'd in the glandulous Subſtance of the *Vagina*, is either too long retain'd, or otherwiſe kept in and not emitted by ſome fault in the *Vagina*, where it becomes ſharp, ſaltiſh, or ſomewhat acid, exciting ſometimes in the places through which it paſſes, ſuch an itching, as that they can ſcarcely forbear ſcratching before People, and even oftentimes to that degree as to make the Blood come. This violent Itching frequently diſturbs Sleep, and is ſometimes accompany'd with a deſire of Copulation. To remedy this, is with mild Laxatives and Sudorificks inwardly, and to uſe outward Applications to the part, to allay the acrimony of the Humours. Inwardly the following is good.

Take Mercurius Dulcis fifteen Grains, Troches Alhandal half a Scruple, Syrup of Buckthorn as much as is ſufficient to make into a maſs, which form into four Pills, to take in a Morning, every other or third day; and at other times to drink a Decoction of

Elder, Fumitory, Sorrel, Succory, Scabious, Roots of Bryony, Polypody, black Hellebore, and the like.

And to uſe either of the following outwardly.

Take Ointment call'd Nutritum an Ounce, Ointment of Tutty and Tobacco of each two Drams, mix and anoint the Lips of the Privities; but if the acid Humours retain'd there ſhould corrode the Lips of the *Privities*, and occaſion Wheals, Puſhes, Scabs, Warts, *&c.* whether with itching or not, call'd *Epinictides*, procur'd from foul Embraces, then a Preparation of *Mercury* ought to be added, or elſe uſe the following *Lotion.*

Take Lime-water a Pound, Mercurius dulcis a Dram, mix and inject into the Vagina, *and alſo waſh the Lips and other parts affected, twice, thrice, or four times in a day*; which will cure, or elſe the Woman will be as unfit for Copulation, as Procreation or Conception.

But if the *Venereal Appetite* is ſuperabundant, and exalted to the pitch of a *Delirium*, it is then call'd *Furor Uterinus*, or Fury or Rage of the *Womb*, ſo as that the Party is not to be ſatisfied without *Venery*, and is a diſorder incident as well to Virgins as marry'd Women and Widows, they diſcovering their malady by their talking obſcenely, and being peeviſh and fretful, if thwarted in it, and do ramble through the Streets from place to place, and ſollicit to *Venery* whomſoever they meet with, and if they receive a denial, it is with the higheſt Indignation: Sometimes they wantonly uncover themſelves before Men, and let all their diſcourſe ſavour of Bawdry and Smut; ſuch are the diſmal Effects of that Diſeaſe, which if not cured, terminate into Madneſs: In time 'tis cured without any great difficulty, eſpecially if ſtrong Emeticks be exhibited, and a

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ſpare Diet enjoyn'd, when alſo Specificks that extinguiſh the *Genital Liquor*, ſuch as *Agnus Caſtus Seeds, Roots of Water Lillies, Lettice, Rue, Purſlain, Seeds of Hemlock, Hemp*, and *Poppies*, made either into an Emulſion or Decoction, either of which, or this that follows, will abate the Effervescence of the Blood, and by conſequence the Turgeſcence of the *Seminal Liquor*, eſpecially if Bleeding be frequently us'd.

Take the four greater Cold Seeds of each a Dram, Hemp Seeds two Ounces, Water-Lilly Seeds, and Agnus Caſtus Seeds, of each two Drams, Seeds of Hemlock a Dram, with a Quart of Purſlane Water, make an Emulſion according to art, adding when ſtrain'd, juice of Lemons and Pomgranats, of each two Ounces, Sugar of Lead ten Grains, liquid Laudanum ſixty Drops, Syrup of Citrons and Poppies, of each an Ounce, mix all together, to drink four or five Spoonfuls twice or thrice in a day.

And when the Caſe is inveterate, we uſe alſo outwardly to the *Womb*, Cataplaſms, Baths, and Fomentations of Man-drake, Night-ſhade, Hemlock, Poppy, Rue, Purſlane, and the like, but the quickeſt, certaineſt, and moſt pleaſant Remedy, ſays *Parry*, is by tickling the Neck of the *Womb* with the Fingers, after fomenting the parts to warm them, anointing the Fingers at the ſame time with Ambergrieſe, Civet, and Musk, whence the Womans Matter and ſharp Vapours will flow out, by the force the Woman makes upon that pleaſure of Tickling, which is alſo almoſt as delightful as her Copulating with a Man.

The *Green-ſickneſs*, or *White Fever* in Virgins, frequently, if of long duration, ſo as to diſorder the whole Body, cauſes Barrenneſs, and takes off the edge of the *Venereal* Deſire; for ſeveral notable alterations in Women happen at the firſt arrival of their *Seminal Liquor*, and in caſe it be too long retain'd,

tain'd, and conſequently corrupted and alter'd, it puts the whole maſs of Blood, Juices and Spirits into a ferment, and diſorder; whereupon an evil Diſpoſition of the whole Body, with paleneſs of Skin, which looks ſomewhat livid and ugly, attended with a bluiſh Circle under the Eyes, anxiety, and ſadneſs, *&c.* without any manifeſt cauſe, are introduc'd; whereby all *Venereal Inclinations* are at once quaſht, there being in ſuch no deſire, and when they marry in this condition, which is vulgarly ſaid to cure all, it oftentimes renders ſuch Perſons worſe, and far from conceiving or bearing Children, for in ſuch Caſes I have known incurable Barrenneſſes to happen. But in ſome again Copulation cures, ſuch as are ſanguine, full of Juice, having a burning and itching in their *Genitals*, with the imagination of *Venery*, the *Seminal Matter*, which is in great abundance, diſtending the *Teſticles*, and ſtirs up a natural Titillation in their *Genital Parts*, ſo as ſcarcely to forbear impoſing upon their wonted modeſty.

It has been obſerv'd, that the Green-ſickneſs happens as ſoon to brisk forward Maids, as to thoſe that are naturally dull and ſpiritleſs, whereby they have all of a ſudden, become penſive, ſad, and anxious, and it not only invades Virgins, but Widows and Women retired from Men, who while their Huſbands were with them, were free from the Diſeaſe, and upon the diſuſe of *Venery*, have fallen into this condition.

The cure of this Indiſpoſition depends upon the correcting the fault of the *Genital Liquor*, and removing the vitious *Craſis* of the Blood, which will remedy and remove the incident Symptoms, whereby Inclinations to *Venery* will be promoted, and Procreation effected; and this muſt be done by volatile altering Medicines, that have a peculiar virtue of fortifying the Blood and Spirits, and making active the unactive Humours, ſuch as volatile Salt of Amber, *Armoniack*,

Armoniack, Myrrh, Caſtor, and the like; or this that follows is good.

Take Steel prepar'd with Sulphur two Drams, Salt of Amber and Armoniack, of each a Dram, Eſſence of Myrrh half an Ounce, Powder of Caſtor a Dram, Mace, Nutmegs, Pepper, Zedoary Roots, of each a Scruple, Camphir half a Scruple (which, by the way, tho' ſome ſay is cold, and ſo extinguiſhes Seed, is a great miſtake; for it is naturally hot, volatile and penetrating, and increaſes Seed) Conſerve of Baum and Citron, of each ſix Drams, with Syrup of Coral as much as is ſufficient to make it into an Electuary, of which to take the quantity of a Nutmeg, three times a day, drinking after it a Glaſs of rich Wine.

All diſorders of the *Menſtrual Flux*, which are Diſeaſes peculiarly incident to Womankind, frequently obſtruct Procreation, if not Copulation; for it being a monthly Evacuation of Blood by their ſecret Parts, caus'd by an extraordinary Fermentation and Rarefaction of the maſs of Blood, and a peculiar fermentative Power of the *Glands* of the *Womb*, which being incapable to be contain'd within its ordinary Bounds, breaks forth at the Arteries of the *Vagina*, as we have particularly obſerv'd, and flows for three or four days, at which time the Fermentation ceaſing, the quantity grows leſs and leſs, and ſo goes off till the next period, which is duly once a month, in ſome a few days ſooner, and in others ſo much later, excepting when Women are with Child, or when they give Suck. Now this monthly Evacuation of the *Courſes*, is ſaid to be diſorder'd when the *Flux* is either deficient, or too plentiful, or deprav'd.

The deficiency of the monthly *Terms*, is call'd, tho' improperly, a *Suppreſſion of the Terms*, and is occaſion'd either by a default of the *Blood*, or of the *Womb* and Veſſels

Veſſels thro' which it flows; if it be by the former, that is default of the Blood, it is from its acidity, being groſs, tough, and fix'd, proceeding from the diſorder of the Stomach, whereby it becomes unfit for a due fermentative Expanſion. Sometimes the Veſſels of the *Vagina* or Neck of the *Womb*, are obſtructed by a viſcid Phlegm; and ſometimes the ſide of the *Vagina* are exulcerated, or otherwiſe hurt, ſo as to grow together, and cauſe a deficiency of the wonted Flux. Cold ſometimes is the cauſe whereby the Blood is coagulated, and Food difficultly digeſted, alſo the too frequent uſe of Acids and other things, thicken the Blood, and cramp its Fermentation. If the deficiency of the *Terms* is from the *Womb*, and its obſtructed Veſſels, the Symptoms will ſhew it, but the greateſt difficulty is to diſtinguiſh this preternatural State from the natural Suppreſſion of the *Terms* by Impregnation, they being accompanied with almoſt the ſame Symptoms; yet the Patients growing ſtill worſe and worſe, with an univerſal Paleneſs, decay of Appetite, continu'd Pains in the Head, difficulty of Breathing, unuſual Beatings of the Arteries, and the like, and this continuing beyond the third Month, we may conclude that the Suppreſſion is preternatural.

This Diſtemper is cur'd the more eaſily, or the more difficultly, as it is of later or longer ſtanding, and, if too long neglected, brings on divers other Diſeaſes, ſuch as Jaundice, Dropſies, Aſthma's, various Ulcers of the Parts (as we ſhall obſerve by and by) diſorders of the Stomach, Melancholy, *&c.* and at length Death it ſelf. Therefore the Cure ought to be ſet upon in time, and is to be done by rectifying the *Chylification* of the *Ventricle*, amending the Crudity of the Blood, and removing that viſcidity of the Humours which obſtruct the Veſſels of the *Womb*.

To

To accompliſh this, univerſal Remedies which evacuate upwards and downwards, muſt be firſt given, after which Bleeding in the *Saphena* will come in, and after that Digeſtives muſt be premis'd; for the firſt, *Antimony* or *Aſarabacca*, is very proper, being indeed of excellent virtue, and therefore needful to be repeated; or ſhe may purge with *Coloquintida* and black *Hellebor*, or with this that follows.

Take of Pil. Hiera with Agarick, fifteen Grains, Calomelanos the ſame weight, Extract of black Hellebor half a Scruple, Troches of Alhandal four Grains, with Syrup of Mugwort, make into ſix Pills, take three at Night and three the following Morning, repeating them every fourth or fifth day; and in the intermitting days let this that follows be given.

Take of Arcanum Duplicatum of Mynſicht three Drams, opening Crocus of Steel half an Ounce, Salt of Wormwood a Dram; mix them together, and divide them into twelve Papers, one of which to be taken Night and Morning in a Glaſs of good White-Wine.

But if the Caſe be very ſtubborn, *Volaile Aromaticks*, with *Gum. Ammoniacum* muſt be added, not forgetting the uſe of *Baths*, *Fumigations*, *Fomentations*, *Peſſaries*, and the like, nay even ſome Caſes have been ſo inveterate, as that for the better forcing and opening thoſe obſtructed Paſſages, we have been forc'd to have recourſe to *Cantharides*, both inwardly and outwardly apply'd; for ſuch a Diſtemper, unleſs in time remov'd, utterly ſpoils Procreation, and much impedes Copulation.

The immoderate Flux of the *Terms*, are known by their flowing oftener, or in greater quantities than they ought naturally to do, which hurts the Stomach, impairs the Appetite, cauſing tearing wracking Pains in the

the Back about the Loins, moſt commonly afflicting Scorbutick habits of Body, and is caus'd either from the *Womb* or from the *Blood*; if from the *Womb*, as ſometimes it is, it may be occaſion'd by its loſing its due Tone or Firmneſs, and therefore does not ſufficiently ſtrengthen and extend its Veſſels; or ſometimes the Orifices of theſe Veſſels are over dilated or broke open by force; as by over-ſtraining in the taking up ſome great weight, or by hard Labour, violent Vomiting, Sneezing, *&c.* but the Cauſe moſt frequently is in the Blood, either by its being too watery, or its Serum too much abounding with an acrimonious or ſaltiſh Acidity; or by being too much moved or heated by *Venereal* Rage, Exerciſe, Anger, Joy, uſe of ſtrong Liquors, Aromaticks, orby too hot a Seaſon, *&c.* which Blood ſo immoderately evacuated, if thin, and diſcovers to be upon a Linnen-cloth of a florrid and brisk Colour, with a pale Circle, plainly ſhews the ſeroſity of the Blood is the Cauſe; but if the Woman feels a gnawing, biting, itching Pain, twitching as it were her *Genital Parts* with a deſire of evacuation, as if ſomething wanted to come away, it ſhews that the Acrimony of the Serum is the offending Cauſe. But if the voided Blood of the *Courſes* eaſily Clots, is of the natural Colour, ſomewhat obſcure, and if withal the Womans Cheeks are ruddy, Veins ſwoln, the Pulſe great, quick, and frequent, then the fault is in the over-heating, or fermentative irritation of the Blood. This Diſtemper if of long continuance is dangerous, introducing, beſides a Barren Indiſpoſition, and liſtleſſneſs to Carnal Conjunction; Weakneſs, Indigeſtion, Cachexy, Swelling of the Feet, Dropſie, and at length the *Whites*, which if the Woman be of Years, proves for the moſt part Incurable.

Now the Cure of this Malady muſt be according to the indication and the Patients Conſtitution, either to diminiſh the Blood, by Faſting, Labour, or Blood-letting, or to alter it with Wormwood, Rhubarb, *&c.*

or

or allay its Fervour and Fermentation by Plantain, Purſlain, and mild Acids, or elſe to check its fluidity with things that thicken and allay its ſharp Seroſity; and to ſtrengthen the Womb and its Veſſels with Aſtringent and chiefly Chalibeat-Remedies; not that a Flux of any conſiderable time muſt be ſuddenly ſtopt, but the cauſes of that Flux remov'd, ſuch as with mild Purgatives, proper Bleedings, and at laſt Opiates, Aſtringents, *&c.* and for the Purging part, Rhubarb, Myrobalans, and the like, or this that follows.

Take powder of the beſt Turky Rhubarb a dram, powder of Myrobalans a ſcruple, Tamarinds a dram, water of Knot-graſs an ounce and half, or two ounces, mix for a draught to be taken in the Morning.

And as for Opiates and Aſtringents, ſuch as *Matthews's Pill, Oil or Spirit of Vitriol, Salt of Prunella, Plantane, Purſlane, Shepherd's-Purſe, Nettles, Yarrow, Gum Arabick, Comfry-roots, Biſtort, Tormentil, Oak-Bark, Aſtringent Crocus of Steel, Pomegranate-peel, Poppy-ſeeds, Henbane-ſeeds, Bole Armoniack, Dragons Blood, Maſtich, red Coral, burnt Hartſhorn, Amber, Mirtle-berries,* and the like, of which Ingredients various Receipts may be preſcrib'd, or this that follows.

Take Bole Armonick, Dragon's-blood of each two drams, Maſtich, red Coral, yellow Amber of each two drams, Borax a dram, Blood-ſtone, white Chalk of each a dram and half, Aſtringent Crocus of Steel, two drams, Allom prepar'd with Sugar a ſcruple, Laudanum Opiatum twelve grains, Conſerve of red Roſes, and Conſerve of Sloes of each ſix drams, with Syrup of Pomegranates as much as is ſufficient to make it into an Electuary, of which the quantity of a Nutmeg is to be taken three times in a day.

In

In inveterate Caſes, where there has been Fluddings that the Womans Life ſeems to be going, we muſt uſe Stiptick Injections, eſpecially where there is a grievous Pain and Senſe of burning in the *Vagina*, or Neck of the *Womb*; and alſo *Cataplaſms* of Whites of Eggs and Vinegar, with Bloodſtone and Bole Armonick apply'd to the Belly and Groins, Spunges dipt in a Decoction of Allom, Oak Bark, Biſtort Roots, Plantane, Knotgraſs, and the like, and apply'd to the Body. It is the advice of ſome, but abſurd enough, that a Woman to ſtop the immoderate Flux of her *Courſes*, muſt put on one of her Shifts that has been wore eight Days by a Man, and then ſhe will not only have that Flux ſtopt, but will never have her *Courſes* again.

A depravation of the *Menſtrual Flux*, or difficulty of the *Terms*, is a Diſeaſe alſo that hinders Procreation, and ſometimes abates the Pleaſure of Copulation, becauſe they are troubled upon that Indiſpoſition with a pain in the Belly, ſhooting Pains in the Loins, Groins, Head-achs, Stomach-ach, *&c.* which unfits them for Coition; beſides, the Pains in the Belly, *&c.* proceed from the Veſſels of the outer-neck of the *Womb*, which either being too ſmall, or ſtop'd up by the aforegoing Flux, hinders the diſcharge of the Fermenting Blood; and if it happens to a Woman of an ill habit of Body, wind coming from the vitiated Bile, and pancreatick Juice, and paſſing from the Guts to the Meſentery, occaſions *Spaſms* and *Contractions* of the *Nerves*, and *Membranes*, whence enſue thoſe racking Pains which are not much unlike the Cholick, that unfit the Woman for *Venereal* Embraces, becauſe the Pain in the Act is the more. If this Diſtemper be not timely prevented, 'twill end in a total Suppreſſion of the Terms; and ſometimes produces diſmal Hiſterick Fits, and other bad Symptoms, but taken in time may be Remedied, by rarifying the vitiated *Craſis* of the Blood by Chalybeat and Volatile Aromaticks, ſuch as *Elixir proprietatis Chalybeat. & Volatil.*

Volatil. Salt of Steel, Caſtor, Salt of Amber, Myrrh, Volatil Salt of Armoniack, Hartſhorn aromatiz'd, and the like, with the exhibiting between whiles gentle Laxatives, and Bleeding in the Foot as Symptoms may indicate; this *Electuary* and *Wine* that follow are noble good Medicines,

Take powder of Aaron-roots compounded two drams, Steel prepar'd with Sulphur half an ounce, Volatil Salt of Amber a dram, Salt of Hartſhorn, and Armoniack aromatiz'd of each two ſcruples, Caſtor and Myrrh of each a dram, Gentian-root in powder, extract of Calamus Aromaticus of each two ſcruples and a half, the beſt Engliſh Saffron half a dram, Salt of Wormwood a dram and half, Conſerve of damask Roſes an ounce and half, Oil of Juniper fifty drops, with Syrup of Mugworth, as much as is ſufficient to make it into an Electuary, of which the quantity of a Nutmeg is to be taken three times in a day, drinking four or five Spoonfuls of the following Wine after each Doſe.

Take of the beſt Lisbon white Wine a pint, Tinct. of Steel with the Bitters three ounces, Elix in proprietatis one Ounce, Holy Tincture an ounce, mix them well together to be taken as afore directed.

And if the difficulty of the *Terms* ſhould cauſe Pains as before obſerv'd, and which very frequently are taken to be only Cholick Pains, for which reaſon nothing but Carminatives, tho' in vain, are given to remove; a Fomentation to the Belly, Loins and Groins of *Bay-leaves, Penny-royal, flowers of Chamomile, Juniper-berries, Bay berries, Wormwood, Elder,* and the like, boil'd in Wine, may be of good uſe, apply'd hot to the Parts Night and Morning.

Sometimes there is a leſſer quantity, and in ſome the *Terms* or *Courſes* flow but by drops, from an Acrimony in the Blood, with a viſcous Toughneſs, proceeding

ceeding from a default in the Chylification, and narrowneſs of the Veſſels and Paſſages, from whence they flow ſo ſlowly, and in ſo very ſmall a quantity, that a Woman has ſcarce any time clear; for that by that time one periodical Evacuation is ended, the next begins to approach, cauſing oftentimes Excoriations in the *Vagina* or Neck of the *Womb*, and ſometimes Exulcerations, eſpecially if the Blood be groſs, thick, and acrimonious, whereby ſuch Women are either not in a condition for the Act of *Venery*, becauſe of the *Courſes* on them, or not able, if they would, to ſuffer a Man to enter them.

To Cure the Malady, the ſame Methods muſt be taken as laſt mention'd, the better to rarifie and make thin the Blood, that the *Courſes* may flow the more freely; and for the Excoriations or Exulcerations of the *Privities*, vulnerary Injections and cleanſing and healing Unguents muſt be us'd, which will Defend and Strengthen as well as Cicatrize. This *Injection* and *Ointment* that follows will do well.

The Injection.

Take St. John's-wort, Wormwood, Roſemary, Elder-flowers and Chamomile flowers of each a handful, Roch Allom half a dram, boil all in freſh Mutton Broth, a quart, till half a pint or better be boil'd away, ſtrain it, and Inject three or four times a day with a proper Syringe, after which anoint with this Unguent.

The Unguent.

Take Nutritum, Populeon, and Ointment of white Lead of each two drams, Sugar of Lead half a ſcruple, powder of Aloes and Myrrh of each a ſcruple, mix according to Art, and uſe it as directed.

There are ſeveral other defaults of the *Courſes* in Women, which not only bring innumerable Evils and Diſtempers upon them, but alſo totally incapacitates 'em for the *Venereal* Embrace, and conſequently

ly of Procreating, as when the Hypogaſtrick Veſſels terminating in the outer Neck of the *Womb*, be naturally miſhapen or miſplac'd, or deprav'd by any ſupervening obſtruction, and accordingly denies egreſs to the fermenting boiling Blood; or when the evil ſmell of the Menſtrual Blood offends, by reaſon of the putrefaction begun in the *Womb* Veſſels, occaſion'd by its ſluggiſh motion there, or when the *Courſes* have not their due colour, but are either watry colour'd, whitiſh, livid, yellowiſh, black, or turged with divers ugly colours; all which excepting the miſplacing of the Veſſels, at firſt mention'd (for there internals are of no uſe) are to be remedied by the Chalybeat and Aromatick Medicines and Fomentations before preſcrib'd, and which we need not to repeat here; the uſe of which, with a Fumigation to open the Veſſels of the Womb, of *Colloquintida*; or *Peſſaries* with *Hellebor*, *Aloes*, and ſuch like, or Injections of *Pennyroyal*, *Chamomile*, *Savin*, and *Colloquintida*, may be of very excellent ſervice.

The next thing which we ſhall take notice of, and is frequently the cauſe of Barrenneſs, and liſtleſneſs to carnal Conjunction in Women, is that troubleſome and vexatious Diſtemper call'd the *Fluor Albus* or *Whites* in Women, which alters their Complexion, Habit, Mind, and whole Body, weakning them in time to a great degree; on which account many likely Ladies can have no Children, tho' all endeavours us'd to procure them. It is an Indiſpoſition that numbers of Women labour under, and as few get cur'd of, what through modeſty in themſelves in concealing it, or neglect in thinking it a trivial Infirmity which time will cure; not conſidering the ill conſequences that it produceth; or for want of judgment in thoſe that undertake them, or their own irregularity or ſimplicity, running to this or that Midwife, Nurſe, or old Woman, *&c.* that know no further to remedy it, than adviſing to Turpentine Pills, with Bole Armonick, and Aſtringents, Iſinglaſs in Milk, Clary fry'd with

Eggs, Archangel Flowers, *&c.* as inſignificant to many, as laying a Plaiſter for the Headach to the Heel of the Shoe.

But I ſhall firſt ſhew the Nature and Cauſe of this Diſtemper, and then ſpeak of the Cure.

The *Vagina* or external Neck of the *Womb*, is a glandulous Membrane, whoſe confus'd Glandules (as mention'd in a place before) every where open into its Cavity, eſpecially two glandulous Prominences, encompaſſing the Urinary Paſſage, which in time of Coition (as in a place before alſo noted) emit a whitiſh Liquor ſomewhat thick and glutinous: And if the Matter of this *Genital Liquor* is too copious, ſpirituous, or ſharp, or if the aforeſaid Orifices are ſomewhat looſe and flaccid, as they are often rendred by the *Venereal Infection*, thro' default of the Blood and Chyle, or by Strains, Bruiſes, Falls, Hard-Labour, evil Diſpoſition of the Body, or the like, there enſues a Flux of that *Seminal Liquor*, that diſappears and returns by intervals, and is ſometimes inoffenſive to the Patient, as being but little and ſeldom, and what is purely white and glutinous, of no evil ſmell or ill colour; but if it continues long, as ſometimes it will to thoſe in years, to the great prejudice of the Patient, it turns greyiſh, yellowiſh, and very much diſcolour'd, and ſometimes is greeniſh and ſtinking, from the defilement of the *Lympha* and other Juices, eſpecially if the Woman has any *Venereal* Taint upon her; and which if not cur'd, whether it be from the *foul Diſeaſe* or not, it will at length induce a deep Rheumatiſm or Conſumption, or Ulcerations or a Cancer in the *Womb*, or great weakneſs of the Brain, and Marrow of the Back, Debility of all the Members, trembling of the Nerves, decay of the Senſes, and pains of the Joints, Sterility and Barrenneſs in ſome, or if they bear Children, are diſeaſed; and many others of much worſe conſequence.

This unhappy Companion to Women-kind, gives them great uneaſineſs, and well it may to many, who have

have ſuch a Flux upon them, probably for many years, and thinking it only to be the *Whites*, (as too frequently is the notion they have of it) and endeavour to get cur'd as ſuch, when the Caſe is *Venereal*, gotten from their Husbands, tho' they little think it, and in ſome therefore is very exceſſive, attended with a ſediment in their Urine, ſometimes like Matter, ſometimes thicker and white, almoſt like carded Wool, and without ſmell, and ſometimes with a ſort of coagulated or curdl'd white ſtroaks, attended with pain in the Back and about the Belly, Palpitation of the Heart, dulneſs of the whole Body, loſs of colour and weakneſs, as before obſerv'd. But having in my ſixth Edition of the *Venereal Diſeaſe*, lately printed, ſhewn the difference between the ſimple Genuine *Whites*, and thoſe from the *Venereal Diſeaſe*, I ſhall only content my ſelf to ſay ſomething here of the Cure of the Simple *Whites* only, and refer the reader to the ſaid Book for their information, as to the difference between one and the other, it being too tedious, as well as needleſs, to make repetition of it here, only thus much I ſhall ſay, which I think I have not mention'd there, That many Women fall into a Flux of the *Whites* by not taking a particular care concerning themſelves at the time that their *Courſes* begin to leave them, which is an error numbers are guilty of, to the producing innumerable Evils beſides, which this caution is now given to prevent the like miſchiefs to others.

The cure of the Simple *Whites* only conſiſt in diminiſhing or tempering the *Seminal Liquor*, or by ſtraitning the overlooſe parts. Two or three ounces of the Juice of Citrons or Lemons, taken every morning for a long time, is good to moderate the heat and acrimony of the Matter; alſo the Yelk of an Egg in Willow Flower Water, or a Decoction of Oak Bark, with Comfry and Solomon Seal Roots, uſing Aſtringent Baths and Fomentations. But if it be through default of the Blood and Chyle, then the

Liquor that flows and is ſeparated and collected by thoſe Glandules, becomes too ſharp, and either ſimply Salt or tinctur'd with acidity; and if withal the texture of this Glandulous Membrane, is, as ſaid before, by the frequent Runnings, rendred looſe and flaccid, in this Caſe, I ſay, there follows a continual and much more copious Flux of a ſerous Liquor of various colours, as yellow, black or green, and ſometimes of a noiſom ſmell, as aforeſaid, then other methods more powerful muſt be taken; for in ſuch Caſes it not only occaſions Barrenneſs, but by the ſharpneſs of the Matter that flows, it cauſes Itchings, Burnings, Exulcerations of the *Genitals*, Gangreens, and at laſt Death. Therefore to cure this Diſtemper, great knowledge and judgment is requir'd. Some give Vomits often, after that Purgatives, Sudorificks and Diureticks; Roſemary, ſome ſay, is of noted efficacy; alſo the Roots of Galangal, Cyprus, Ladies Mantle, Agrimony, *&c.* ſome uſe Steel Medicines, and Aſtringents, ſuch as Pine Nuts, Tormentil, Walnut Shells, Maſtick, Cuttle Fiſh, Coral, Amber, Maſtick. Some uſe Stiptick Injections, and not unprofitably, if they adviſe the right Medicine at the right time; others uſe Fomentations, Suffumigations, Bathings, Cuppings, Iſſues, and a thouſand things to little purpoſe. And to give a general Medicine where the Caſe ſo much varies, tho' it may cure one Perſon, it may miſs ten, I ſhall therefore not preſcribe any particular Remedy for this Malady, becauſe it may not anſwer in all, only this I can from a grounded Experience inform the Reader, that I have a method for the cure of this ugly Indiſpoſition that in many Women has never yet fail'd me, and has perform'd with the greateſt eaſe imaginable. I ſpeak the freer as to this, well-knowing what a vexatious Diſeaſe it is to the Women, and how glad they would be of a cure; which I hereby aſſure all that ſtand in need they will not be diſappointed in, if they go through it. I have given a

hint

hint of it in my aforeſaid Book, and how that many Women are ſpoil'd by that troubleſome Infirmity. *Cachexies* and *Hyſterick Paſſions* in Women, are alſo Diſeaſes that hinder Procreation, and ſometimes Copulation; but having ſpoken of the Cauſes of thoſe Diſtempers already, and therein accounted for what is neceſſary to ſay concerning them here, I ſhall proceed to ſpeak of all thoſe diſorders in Women which deny or obſtruct admiſſion to Men, and ſhall begin firſt with what they call the *Down-falling of the Womb*.

This diſorder in Women is occaſion'd either by hard Labour, the having of many Children, often Miſcarriages, or more than one Child at a Birth, or by the unskilful Hand of a Midwife, or an immoderate Flux of the *Courſes*, or large Flux of the *Whites*, or Fluddings in Lyings-In, which ſometimes occaſions the *Womb* to relax and extend it ſelf ſo, as that the internal united Membrane of its outer Neck, deſcends, and hangs out in form of a Ball, having a hole in the middle, two fingers breadth without the Privity; and ſometimes ſome part of the internal Membrane is relaxated, and hangs out like a round Ball by a ſmall Neck; whence the Ancients, and ſome of the Moderns alſo have fancied, that it is the *Womb* it ſelf; which cannot be and the Woman live, and is what never happens but by the unskilfulneſs of a Midwife, who in Delivery pulls it down with her Hand by force, and thereby kills the Woman, as it is to be fear'd ſeveral have done, and the Womans dying in Child-bed, have been look'd upon to proceed from other cauſes, when that was the chief and only cauſe; which matters therefore ought to be more enquir'd into than they generally are.

The Symptoms that indicate this Down-falling or Relaxation of the internal Neck of the *Womb*, is a ſtretching pain of the parts to which the *Womb* is faſtned; attended ſometimes with a Fever, and Convulſions, and if it hangs down long before it be re-

reſtor'd, an Ulcer or Gangrene is occaſion'd, which by force muſt forthwith be extirpated with an Inſtrument; Therefore to prevent ſuch accidents, it muſt be put up in its place with all ſpeed, the Woman being conveniently plac'd on her Back, and the Fingers cover'd with a ſoft Cloth wet in Oil, and when there, muſt be confirm'd (if that can be done) by proper Aſtringent Fomentations, and internal Vulnerary Aſtringent Decoctions, ſuch a Fomentation and Decoction as follows, may do as well as any thing.

The Fomentation is this.

Take Oak Bark, Galls, Pomgranate Peel of each an Ounce, Myrtle Berries, Sumach, of each half an Ounce, Plantane Leaves, Horſe-Tail, Ladies Mantle, and Sanicle, of each two handfuls, Knot Graſs, Comfry Leaves, of each a handful and half, Catechu an Ounce, Allom half an Ounce, boil all in Smiths Forge Water two quarts, till a pint be boil'd away; ſtrain it, and add a pint of rough red Wine, and foment with it every night and morning, and once in the middle of the day, ordering the Woman to keep ſtill and lie upon her Back, and to bind the ſtuph cloſe to her Privities.

The Decoction is this.

Take Solomon Seal Roots, Comfry Roots, of each an Ounce, Rupture Wort, Plantane, Knot-graſs, Mouſe-ear, and Shepherds Purſe of each a handful, Biſtort and Tormentil Roots, Cypreſs Nuts, of each half an Ounce, Aniſeeds, Fennel Seeds, of each two Drams; boil all in equal parts of Red Wine and Water, till there be about three pints left, which ſtrain, and ſweeten with four Ounces of Syrup of Quinces, and drink a quarter of a pint warm'd every four or ſix hours.

This

This way of method may cure, if the Caſe be curable, but while the Woman is afflicted with this Indiſpoſition, ſhe is totally as uncapable of Copulating, as ſhe is of Conceiving, could ſhe at any interval receive her Husband; but it is very ſeldom known that they can bear to be enter'd, neither have they any inclination or deſire after *Venery*. This is a misfortune that attends many Women, which if not very bad, is only term'd by them *a Bearing-down*; in which caſe they can admit their Husbands, but not with that pleaſure as if otherwiſe; and if theſe Down-fallings, and even only Bearings-down of the *Womb*, continue and are not remedied in time, they bring on ſuch a weakneſs as will not eaſily be cured, eſpecially if the Woman be of years, or there be a Palſie of the Ligaments, which oft occaſions its falling. Old *Ambroſe Parry* the Surgeon ſays, he once cur'd a young Woman who had her *Womb* hanging out as big as an Egg, after which ſhe had many Children and her *Womb* never fell down afterwards.

But if by the aboveſaid means the falling down cannot be cur'd or reſtor'd to its place, and that by its continuing down it ulcerates and grows putrify'd, the Precepts of Art oblige us to uſe the Knife, and cut it away, and afterwards cicatrize it, as the Artiſt knows how, we having read, and *Paulus* teſtifies it, that ſome Women have had almoſt all their *Womb* cut off, without any danger of their Lives. *John Langius*, Phyſician in his days to the Count *Palatine*, writes, in *Lib.* 2. *Epiſt.* 39. that *Carpus* the Surgeon took out the *Womb* of a Woman of *Bononia*, he being preſent, and yet the Woman lived, and was very well after it. And *Antoninus Benivenius*, Phyſician of *Florence*, writes in his *Tract. de Mirand. Morb. Cauſ.* that he was call'd by *Ugolius* the Phyſician, to the cure of a Woman whoſe *Womb* was corrupted and fell away from her by pieces, and yet ſhe lived ten years after it.

I have read alſo in an Author, that there was a certain Woman, ſound of Body, and of good repute, of the Age of thirty Years, who ſoon after marrying a ſecond Husband, having no Child by the firſt, the ſigns of a right Conception appear'd; yet in proceſs of time there aroſe about the lower part of her *Privities*, the ſenſe or feeling of a weight or heavineſs, ſo painful and troubleſome as that it ſtopt her Urine; which conſtrain'd her to diſcloſe it to a Surgeon, who aſſwag'd it with mollifying and anodine Fomentations and Cataplaſms; but preſently after he had done this he found on the inner ſide of the Lip of the Orifice of the Neck of the *Womb*, an Impoſthume rotten and running, a ſanious Matter ſomewhat red, yellow and pale, which continued running a long time; yet for all that diſcharge, the heavineſs or weight was nothing diminiſh'd, but rather daily increas'd, ſo that ſhe could not turn herſelf in her Bed, unleſs ſhe laid her hand on her Belly to bear and eaſe herſelf of the weight, and then ſhe felt a thing like a bowl to role in her Body to each ſide ſhe turn'd, neither could ſhe at any time go to Stool, unleſs ſhe lifted up that weight with her hands towards her Stomach, and could not walk, for that the weight hanged between her Thighs and hindred her; at length ſeveral Surgeons were call'd in to help her in this extremity, who upon viewing and conſidering her Caſe, agreed with one conſent to cut away that which was fallen down, becauſe that by the black colour, ſtinking and other ſuch ſigns, it gave a Teſtimony of a putrify'd and corrupted Subſtance; therefore for two days together there was drawn out of her Body by piecemeal, the whole Body of the Womb, with which one of her *Teſticles* came out whole, and alſo a thick Membrane or Skin, being the relick of the *Mola*, which being ſuppurated, and the *Abſceſs* broken, came out by little and little in matter; upon this ſhe began to grow better and better, notwithſtanding ſhe had no Stool for nine days together, nor made no

Urine

Urine for four Days; thus ſhe lived in good Health for three Months after, and then died of a Pleuriſie that ſeiz'd her of a ſudden; her Body was open'd, and upon the moſt diligent Search, it appear'd ſhe had no Womb at all, but inſtead thereof there was a certain hard and callous Body, which Nature, who is never Idle, had fram'd to ſupply the Want thereof, or to fill up the hollowneſs of the Belly.

But in all fallings out of the Womb, the ſpeedieſt remedy is reduction, as before mention'd, and the beſt way to perform the Operation, is to lay the Woman upon her Back, with her Buttocks rais'd up, and then have a Fomentation ready to apply to it, by wetting a Linnen ſtuph in it, as hot as can well be borne, and ſo make preſſure upon the deſcending part very gently with the Fingers, without uſing much force, thruſting it up by degrees, which done, to prevent its falling out again, convey a proper Peſſary into the *Vulva*, and enjoyn the Patient to continue lying on her Back for ſome time, with her Legs a-croſs, and 'tis not to be fear'd but it will keep up.

The Inflammation of the *Womb* is a diſorder alſo that obſtructs Copulation in Women, and in which condition they never Conceive, if they do ſtrive to admit their Husbands, being what is caus'd by Blood ſtagnating in the Pores of the *Womb*, occaſion'd either by too frequent converſing with a Man, or by taking violent Cold after Labour, or after having the *Courſes*; and ſhews it ſelf by a Swelling, heat and ſtretching Pain of the *Privy Parts*, about the Groins and Navel, and if the Finger be put into the *Privy Parts* the Pain is exaſperated, and is felt in the Lips of the *Privities*, and even up to the Back-bone and Shoulders: Alſo the *Vagina* or Neck of the *Womb* is red, and Veins therein ſwoln; the *Courſes* alſo are ſuppreſs'd, and a burning continual Fever, with Thirſt, dryneſs of the Tongue, Head-ach, nay even Deliriums and Convulſions are attending, which are dangerous, ſome-

ſometimes terminating into a Schirrous, and if into a Gangrene, kills the Patient.

Bleeding, Gliſtering and Bliſtering affords the preſenteſt help, and the Belly kept laxative, with Decoctions of *Tamarinds, Cream of Tartar and Senna*, appropriated as the Caſe indicates, with which *Fomentations* and *Cataplaſms* to the Belly and *Privities* will help if the Caſe be taken in time; the *Fomentations* and *Cataplaſms* being compounded of *Mallows, Marſhmallows, Chamomile and Elder-flowers, Penny-royal, Mugwort, Melilot, St. John's-wort* and the like, boil'd in *Lime-water*, or in fair Water or Wine, equal proportions, and made uſe of three times a day, is moſt proper.

Ulcers of the *Womb* and *Vagina*, call'd *Ulcus Matricis*, and by others *Ulcus Vulvæ vel Ulcus Colli Matricis*, are very troubleſome and dangerous, and if not in time remedied, degenerate into *Fiſtula's*, or end in a Dropſy, or in caſe they be remedied and come to be cicatriz'd, the Women for the moſt part are rendred afterwards Barren, as well as while they are afflicted with thoſe Ulcers, they are altogether as unfit for *Venery*, as their minds are ſtrangers to it. Theſe Ulcers proceed either from an internal or an external Cauſe; if the former, a ſtoppage of the *Courſes*, ſuppurated inflammations of the *Womb*, corruption of the *Fœtus* or *Mola* in Women that have Conceiv'd, occaſion it; alſo thoſe Ulcers are occaſion'd by too ſharp or corroſive Medicines injected into the *Womb*; or by a virulent *Clap* or the *Pox*, where in Coition the Pocky *Seed* is caſt into the *Womb*, and Ulcerates it, or the *Whites*, &c. all which I have ſufficiently explicated, both as to Cauſe and Cure, in my Book of the *Venereal Diſeaſe*, the laſt Edition, and therefore need ſay no more of that here: If the Ulcers be occaſion'd by the latter, that is, by an external Cauſe, hard Labour may do it, alſo by over-heating the Part and fretting the *Womb* with frequent and exceſſive *Venery*, as many Jilts of the Town experience: One

that

that was my Patient, having grievous Ulcers there, ſo painful as to roar out Night and Day, but ſhe being young, and taking it in time, I happily Cur'd her: Alſo many other Cauſes breed Ulcers in the *Womb*, which being a Part very ſenſible, and, as it were, the ſink of the Body, to which all the foul Humours of it perpetually flow, which produce, if not in time remedy'd, grievous Symptoms, and ſometimes a Gangrene.

To know whether Women be afflicted with this Malady or not, has puzled many, which yet may eaſily be found out by the Experienc'd; ſometimes they are ſo viſible as to be diſcover'd by the naked Eye to any one, and if they lie deep, they may by a *Womb*-glaſs and *Speculum Matricæ* be plainly diſcern'd, although the Ulcers may lie deep in the *Womb* it ſelf; or they may be found out by uſing ſharp Injections into the *Womb*, or by tickling the *Privities* with the Fingers, which occaſions a biting, troubleſome ſharp Pain, not to be endured.

The firſt thing to be done towards the Cure, is to eaſe the Pain, which muſt be done by proper Anodynes, and then the ſharpneſs of the Humours muſt be corrected and evacuated, and that is done externally by conſolidating Remedies, and internally by cleanſing vulnerary Decoctions, not forgetting cleanſing and healing Injections. But this Cure ſubmitting to the ſame Rules, and Medicines us'd in *Claps* and *Whites* in Women, with ſuch variation as the Symptoms in ſome differ, I forbear inſerting Preſcriptions of Medicines for them here, having ſufficiently accounted for the Cure thereof, in my Book of the *Venereal Diſeaſe*, which I have ſo often mention'd, and to which I refer the Reader.

Wounds of the *Womb* or its Neck, ſometimes happen to Women ſo as to obſtruct Copulation and Conception, but thoſe Wounds are very ſeldom, but by chance, by the *Cæſarean* Birth they have been known, and then are manifeſt, and are not impoſſible

tho'

tho' difficult, to be Cur'd, tho' at the ſame time they are not void of danger, the *Womb* being Membranous, and as ſaid before, is the ſink of the Body, which receive its Impurities, whence upon a flux of Humours thoſe Wounds become Cancrous, or at leaſtwiſe of long Cure, being perpetually moiſt and ſlabby by the Humours dripping thereon, more eſpecially if the Wound be in the Neck of the *Womb*, which is more Membranous, and perpetually more bedewed with humidities. Theſe Wounds are to be Cur'd, as thoſe of the Bladder, with Uterine Injections, Clyſters, and Peſſaries, not forgetting at the ſame time to give Internals.

Peſſaries are made of Wax and Lint, in the form of ones Finger, dipt in ſome vulnerary Ointment; this that follows is as proper as any.

Take Liniment of Arcæus an ounce, Honey, Beef-ſuet, and Balſam Capivii of each half an ounce, Galbanum, Olibanum and Balſam of Peru of each three drams, powder of Tutty and powder of Ceruſs of each half an ounce; mix them according to Art, and make an Unguent, in which dip in the Peſſary to be made of Wax and Lint, as aboveſaid, in the form of a Finger or bigger, which is to be put up the Womans Privy Part, *having a ſtring faſtned to it, and tied to the Waſt or Thigh.*

And as for Decoctions, Injections and Clyſters, they are made of *Birthwort-roots, Pomegranate-peels, Cypreſs-nuts, Myrtle-berries,* and *Catechu, boild in Smiths Forge-water, and the roughest red Wine that can be got, adding Leaves of Plantane, Knot-graſs, Agrimony, red Roſes, Shepherd's-Purſe, Angelica, Sanicle, Mugwort, Penny-royal, Speedwell,* and the like vulneraries, which are to be ſweetned (if to be drank) with Syrup of Quinces; or if for Clyſters or Injections, a little Honey diſſolv'd will be ſufficient.

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The Suffocation of the *Womb*, call'd among the Women the Suffocation or riſing of the Mother, or ſtrangling of the *Womb*, hinders, while the Woman is under the diſorder, Copulation and Conception, for by its retraction towards the Midriff and Stomach, there is occaſion'd ſuch ſtraitneſs in Breathing, as that the Woman thinks her ſelf, and not without cauſe, almoſt choak'd, and is ſometimes ſo bad as that the efficient Cauſe of Reſpiration is ſo intercepted, the whole Body ſo refrigerated, and the Actions deprav'd, as that ſhe lies as one dead, and continues ſo for a day or two, without any manifeſt ſigns of Life; *Ambroſe Parry*, a famous Surgeon in his time, tells us of a Woman in *Spain* who fell ſuddenly into ſuch a Suffocation, as that ſhe appear'd to all be dead; her Friends wondring at this her (as they thought) ſudden Death, and willing to be ſatisfy'd what ſhould be the Cauſe, ſent for a Surgeon to open her, who beginning to make Inciſion the Woman began to move, and with great Clamour return'd to her ſelf again, to the horror and admiration of all the Spectators.

'Tis therefore the Opinion of ſome Authors, that thoſe Women who ſeem to die ſo ſuddenly, without any evident Cauſe, ſhould not be buried until the end of three full days, leſt it ſhould prove that they have buried the Living inſtead of the Dead.

The Cauſe of this Indiſpoſition is from the *Womb*, by a retention of the *Menſes*, or *Seed*, and comes of a ſudden with Faintneſs, Giddineſs, working up in the Throat, ſhortneſs of Breath, *&c.* and if not preſently remedied they fall down; ſome take this to be an Apoplexy, from which it differs. The moſt ſpeedy remedy is to bleed, and blow ſtrong Snuff or Tobacco duſt, or powder'd Pepper up the Noſtrils, put Vinegar and Muſtard into the Mouth, and as ſoon as may be to faſten Cupping-glaſſes to the Navel, and the like, which thoſe Phyſicians and Surgeons that are called underſtand, and when the Fit is over to proceed

proceed in ſuch proper methods of Cure, as the Phyſician finds the Diſtemper to indicate.

Having thus briefly given a deſcription of the Amorous Parts of Man and Woman, and particulariz'd the Diſeaſes and Impediments that hinder their conjunction and Generation, we cannot ſufficiently or with admiration enough conſider the wonderful handy-work of the great Creator in the miniſtration thereof, for Men and Women born at ſuch a diſtance one from another, as is the two Poles, yet the *Privy Parts* of each when they meet are ſo proportionably adapted, their depth, length, and width ſo regulated, and their natural Inclinations ſo exactly agreeable, in order to render them ſerviceable and acceptable to each other when occaſion ſerves, and the *Privy Parts* of both Sexes ſo exactly fitted to each other, that when they ſhall be in a condition to join amorouſly, nothing can hinder their Copulation (if to their natural Make and Shape) for each others Parts in this part of the World, will as exactly fit others in the other part of the World, as if they were caſt in a Mould; ſuch is the proportion they bear to each other, and all this contriv'd by the wiſe Creator, for the purpoſe or chief end of perpetuating the Species, in Copulation, Generation and Preſervation of Mankind.

I ſhall now proceed to ſay ſomething briefly concerning Conception, and explicate as near as I can, whether the fault be in the Man or the Woman, as alſo ſpeak concerning Miſcarriages in Women, from *Venereal* and other Cauſes, and ſhew the true Cure thereof.

It is the Opinion of many, that the Cauſe of *Sterility* or *Barrenneſs* is oftner the Womans fault than the Mans, for that the natural heat of her Womb being one of the principal cauſes of Conception, the defect thereof often happens to them, and is the cauſe of Barrenneſs; or if the Womb be weak, or any thing is wanting in the proportion of the Womans *Genital Parts*, all the Action of the ſame Parts is interrupted, and Generation muſt not be expected; for the diſpoſition

position to Conception is wanting, and therefore cannot be, altho' she enjoys perfect Health, is married to a vigorous Man, is in the flower of her Age, and her inclinations to *Venery* strong; a Womans being too brisk, and her *Womb* too hot, the Man's *Seed* is destroy'd, and never impregnates; again, if on the contrary there is a great coldness and humidity in her *Privy Parts*, as that the *Womb* is too much moistned, the Man's *Seed* communicated will never cause Conception, unless the fault thereof be corrected, which indeed is seldom found to be accomplish'd.

Others are of Opinion that Barrenness is as much or more the Man's fault than the Womans, because, say they, it has often been observ'd, and is known, that when a Woman is Barren with one Man, she has been found Fruitful with another, because the *Seed* of the former bore no proportion to her *Seed*, neither in its matter or qualities, as a Plant that so loves its Mould, as never to run to Seed in ground opposite to its Temperament. But the same may be said on the Man's side, for it has been as often observ'd, that a Man who could have no Children by one Wife, tho' in every respect pregnant and agreeable, has yet had some by another, so that this makes no more for one than for the other of the Sex; indeed when a Woman is extremely strait, and the passage stopt up, either by the excessive bigness of the *Clitoris*, or by the fleshy Membrane called the *Hymen*, or by Scars from an unhappy Delivery, or by the Leanness of the *Os Pubis*; or if there be other Causes, as I have before at large observ'd, as that a Woman cannot suffer the Caresses of her Husband, but hinders him from enjoying such Pleasures with her as Matrimony permits, we ought to believe that this Woman is absolutely Barren; especially if the passage be so obstructed as some Womens are, as that it is impossible for him to enter her; thus if either Husband or Wife have any Infirmities that are without Remedy, and that hinder them from joyning in Copulation,

there is no room to hope for a fruitful Iſſue, which is the principal end, and the moſt entire ſatisfaction of Wedlock, for Love employs its Cares to give delight to one and the other Sex, by which means it obliges them to Joyn or Copulate often, and by Copulating to perpetuate their Species, whence it is inexpreſſible what violent Deſires of Copulation it inſpires in our Hearts, and were it not by an expreſs order of Nature, I cannot think they would be ſo deſirous and preſſing as they are, for they are prompted to it by a natural Inſtinct, the rational dictates of both Sexes being ſuch, as that they are naturally Maſters of the Theorick, tho' till they meet are utter ſtrangers to the Practick Part of the Conjugal Duty.

But the Woman is only paſſive when Careſs'd, and 'tis enough for her to receive the impreſſions of the Man in order to be Fertile; the Man he is active, and his Love to the Woman, if agreeable in Perſon and Humour, and being overcome by her Beauty, is oftentimes inordinate, but if his Fancy is wounded by the diſorder of his Wifes Humour, or diſguſted at her Uglineſs, his *Privy Parts* refuſe him that Obedience they owe; therefore in order to Conception, there ſhould be an agreeable Temper in both, otherwiſe their Embraces will tend but to little purpoſe, but as ſometimes there may be occaſion on the Womans ſide to uſe Motives to Fruitfulneſs, ſo in order to her Conceiving ſhe ſhould be hightned by dalliance to the Act, and the beſt time to do that, and when they are moſt deſirous, is, as ſaid in another place, juſt before and juſt after the flowing their *Terms*, then to dally and toy with them, handling their Breaſts, Privities, and raiſing and inciting a Deſire already kindled, and the Man's Seminal Veſſels at the ſame time fluſh with *Seed*, is the likelieſt time for Generation in Married People, and which will not fail, if there be no defect, for defects muſt otherwiſe be remedied.

As for Conception it admits of many Diſorders, and as many Remedies to correct thoſe Diſordes are advis'd

advis'd by Phyſicians; Conception in it ſelf is nothing elſe, as we obſerv'd before, but the impregnation of one of the *Ovarium Muliebre* or little Eggs contain'd in the Womans *Teſtes*, fœcundated by a certain Air or Spirit exhal'd from the *Semen Virile* or Man's *Seed*, convey'd into the *Womb*, from whence we ſee it is not abſolutely neceſſary that the Man's *Seed* ſhould be received, and retain'd entire; for that the ſteam of a ſmall quantity of it, is ſufficient to impregnate; which Egg thus influenc'd by the Spirit of the *Seed* ſets Nature immediately to work, that the Egg in a little time after falls off of the Womans *Teſtes* into one of the Womb-Trumpets, which at that time embraces the *Teſtes*, and thence paſſes into the *Womb*, where being receiv'd, it ſtrait begins to encreaſe, and then one little point begins to diſtinguiſh it ſelf by its tremulous and leaping motion, being ſurrounded with ſubtil red Threads, the rudiments of the Blood-Veſſels, round which, ſome ſmall time after is to be ſeen ſomething more groſs and white, like a little Cloud diſtinguiſh'd into two parts, whoſe greater part conſiſting of four little Bags, repreſents a rude draught of the *Brain*, *Cerebellum*, and two *Eyes*; and the leſſer part being ſtretch'd out below like a Ships Keel, is the rudiment of the Back-bone, from which the Limbs gradually extend themſelves, while the Bowels ſucceſſively ſhoot out from the Blood-Veſſels till the perfect *Fœtus* is form'd, which is in about the tenth or twelfth Week, one of which, that is an Embryo of perfect Shape in every part, I have now by me.

The matter of which the *Fœtus* is form'd is partly a clear Liquor and partly Blood, the former reſembling the white of an Egg, convey'd thither by the Arteries, and ſqueez'd through the Glandulous Subſtance of the *Womb* into its Cavity; the Blood is elaborated from the aforeſaid Chyle or Nutritious Juice; ſo that the Parts are rightly diſtinguiſh'd into Sanguine and Spermatick.

It is generally obſerv'd that all married Men and Women are deſirous of Children, at leaſtwiſe they are willing to do the ſame as thoſe that deſire and endeavour to have them; but 'tis moſt probable that Luſt is more the Cauſe of begetting Children, than the deſire of having them, for where the deſire for Children moves one to the Act of Copulation, the great Pleaſure in the Act moves an hundred, I may ſay, and not exceed, a thouſand, and that of both Sexes; and even ſome Men and Women are ſo very hot and impatient, as that they matter not uſing Copulation at the time when the Womans *Courſes* are upon her, which is unnatural and unſeemly, as well as unclean and naſty, and the Iſſue of ſuch Copulation does oftentimes prove Monſtrous, which is but a juſt Puniſhment for their lying together at a time when Nature orders them to forbear; but tho' to find ſome Men to be ſo ungovernable, is bad, yet to ſee Women conſent is worſe, for tho' their Husbands are never ſo eager, yet the Women knowing their own conditions, ſhould at ſuch times refuſe, when they conſider, that tho' monſtrous Conceptions may not attend ſuch Copulations, yet 'tis frequently obſerv'd that Children begotten then, are generally dull, heavy, ſluggiſh, and defective in their Underſtandings; ſometimes red Hair'd withal, and want that vivacity and livelineſs, which Children begotten in proper Seaſons are Bleſs'd withal: And according as *Averroes* tells us, a Man by accompanying with a *Menſtruous* Woman, who at the ſame time ſhall happen to Conceive, will bring forth a Foul and Leprous Child.

There are two particular Symptoms in Women that hinder Conception; the firſt, is the Deſire loſt, when ſhe doth unwillingly entertain the Man, or cannot long endure him; or if ſhe does force her ſelf to endure him, finds little or no Pleaſure, no more than if ſhe were only outwardly handled. The other Symptom is too great Luſt in Women, when they cannot be

be ſatisfy'd by many Men; but of this I have ſpoken largely already, tho' it ſeldom happens that too much Lechery or Luſt of it ſelf hinders Conception, but a wandring ſort of Luſt that follows Coition, is generally the Cauſe; for Men and Women may be Luſtful and uſe Copulation, and yet there may be no Conception, for unleſs the *Seed* Spent by the Man be Fruitful, and the Womans Eggs Pregnant, there will be no Conception: Hence it is neceſſary that both be in a fruitful State, the *Seed* of the Man and the *Womb* of the Woman, well temper'd with Heat, and full of active Spirits, and that they both Copulate with befitting ardency, and both Spend at one and the ſame time, in order to produce a Child; alſo the *Womb* ſhould be in ſuch a ſtate of Delight, as to attract or ſuck in the *Seed* of the Man in the time of the Act, in order to treaſure it up and embrace it ſo, as that no intervening Air gets between to cool it, and make it unfit for Generation; for ſometimes it happens that the *Womb* greedily ſnatcheth and embraceth the *Seed*, but does not keep it, but lets it come forth two or three Days after, or elſe keeps it only to the producing of a *Mola* or falſe Conception, or tho' it receives it, the attractive faculty is hurt or hinder'd by the Diſtemper, or becauſe a Woman hates her Husband; but of this we have diſcours'd before.

There are other Diſorders relating to Conception, hindering it by means of the indiſpoſition of the *Ovarium*, the narrowneſs of the Trumpets, the defect of the Nutritious Juice of the Egg, *&c.* which as they are frequently incurable, need not be touch'd upon here. There is alſo another Indiſpoſition in Women, which tho' it does not hinder Copulation, but to the contrary renders them more than ordinary deſirous of it, yet hinders Conception, and that is an itching of the Neck of the *Womb*, which doth ſo trouble them, and cauſe ſuch a Deſire of rubbing and ſcratching, as to take away their ſleep; I have had ſeveral Women come to adviſe

with me about this Malady, and one not long ſince, who was ſo extreamly tormented, that ſhe could not forbear rubbing and ſcratching in all Companies and Places where ſhe happen'd to be; after uſing divers Medicines to no purpoſe, ſhe told me ſhe had ſprinkled hot Aſhes upon her Secret Parts almoſt to burn her, which by rubbing on hard, caus'd a ſoreneſs, rawneſs, and bleeding; yet had done her the moſt good: But after the part was heal'd, her itching return'd again, being caus'd, as moſt are, (if not from *Venereal* Infection) by a collection of fiery, ſalt, flegmatick Humours lodg'd there, which being a depending part, and ſink of the Body, Humours do the more flow, and is what may eaſily be Cur'd by proper Methods; but where it is from the *Venereal Diſeaſe*, muſt be remedied by *Antivenereals*, of which I have ſpoke at large in my Sixth Edition of that Diſeaſe lately Printed, and have alſo in my Tranſlation of the Ingenious Dr. *Greenfield*'s Book of *Cantharides*, *p.* 252. related the Caſe of a Gentlewoman under ſuch a perplexing Itching, whom I Cur'd, when all other Remedies had been ineffectually try'd. Theſe ſort of Itchings (I mean from *Venereal* Cauſes) oftentimes infeſt the *Fundament* alſo in both Sexes, and the *Teſticles* of Men, and prove very vexatious and troubleſome, and is occaſion'd by means of an ill Cure of a former *Clap*; but of this having alſo ſpoke at large in my Book of thoſe Diſeaſes, to which I refer ſuch as deſire further ſatisfaction; I ſhall ſay no more of it here.

To know whether a Woman has Conceiv'd or not, there are ſcarce any infallible Signs, however ordinarily it is, that if a Woman hath Conceiv'd, the internal Orifice of the *Womb* is cloſe ſhut up, and the *Terms* are ſtopt; in the firſt few Days after Coition, if the Woman has Conceiv'd, ſhe finds a certain ſhivering or wandring ſenſe of Cold to ſpread it ſelf over the Body, or its exreme Parts; the Appetite is impair'd; ſhe Vomits every Morning, and is troubled with Longings, and loathing ſuch Meats as ſhe before lik'd;

and

if ſhe be of a Scorbutick Habit, and Cachochymick withal, ſhe is troubled with Hyſterick Affections, tho' a ſtranger to the Vapours before, and the firſt Month or ſo, is oftentimes troubled with a heavineſs and giddineſs of the Head, and ſometimes the Tooth-ach; at length a gradual Swelling invades the Belly which points upwards, and in the third, fourth, or fifth Month the Child is felt to move in the Belly, firſt more obſcurely, and afterwards more diſtinctly, which are manifeſt Signs of the Womans being with Child.

Sometimes Women fancy themſelves with Child, by their having their *Terms* ſtopt, and a Swelling in the Belly, which moves to and fro as if it was a Child, when all the while 'tis nothing but Wind that inflates the Belly, by the external Air getting into the *Womb* after Child-bearing, or after Miſcarriage; and ſometimes after their *Courſes*, or after bathing in Water. Sometimes Conception is ſuppos'd to be, when 'tis only a Dropſie or collection of clear or yellowiſh Water in the *Womb*; and ſometimes this Dropſie of the *Womb* joins it ſelf to a true Conception, as taking its riſe from the redundancy of the Nutritive Liquor, mix'd with much water, from the ſuppreſſion of the *Terms* or *Lochia*, or whatever obſtructs the reflux of the Lymph from the *Womb*.

Sometimes a Woman Conceives, but the Conception is vitious or deprav'd, departing from a human form, and aſſumes the Shape of other Animals, which are called Monſters, or elſe continues a ſhapeleſs lump, void of Form, and thence call'd a *Mola* or *Falſe Conception*, occaſion'd by the confuſion, or mixture of the Nutritious Humour contain'd in the *Chorion*, with that of the Egg; upon which, the tracts of the *Fœtus* delineated in the latter are effac'd by the former, and is oftentimes occaſion'd by violent Motion, Paſſion or Heat, or by uſing *Venery* when the Woman has her *Courſes*, or when the Body is very foul, or the *Womb* greatly obſtructed. Some ſay that both Wi-

dows and Virgins may have Moles in their *Wombs* without accompanying with any Man, but not of the ſubſtance of the others, for when they come away from them, they preſently by the Air melt into Water, when thoſe that Women have by accompanying with Men are fleſhy; and the reaſon given why this may happen to Widows and Virgins is, that in their ſleep, being of a Laſcivious and Luſtful Nature, and not able hardly to contain themſelves within bounds, do in their ſleep, Spend their *Seed*, which flowing into their *Wombs*, and being but weak for want of the Man's *Seed*, is little more than of a wateriſh Subſtance; but this is ridiculous, it being impoſſible for a *Mola* to be in any Womans *Womb*, without ſhe has copulated and receiv'd therein the *Seed* of the Man.

'Tis a difficult thing to diſtinguiſh rightly a *Mola* from a true Conception, eſpecially if a Child accompanies it in the *Womb*, in which Caſe it either kills the Child, or cauſes Abortion; however by carefully obſerving, we may diſcern a *Mola* by its great weight, and by the meaſure of its motion, which is either none at all, or ſuch as by its ſluggiſhneſs is eaſily diſtinguiſh'd from the brisk motion of a living Child; but if it poſſeſs the *Womb* alone, it generally putrifies and entails the like miſchief to the *Womb*; therefore we ought carefully to obſerve, whether the *Mola* is join'd with a Child, which if it be, we muſt endeavour to prevent Abortion if poſſible, and expect the excluſion of the Child, with which the *Mola* is ordinarily expell'd. But if the *Mola* is alone, without any Child, we muſt endeavour with all convenient ſpeed to procure its ejection. But the plainer to underſtand whether there be a Conception of a true Birth, or a *Mola*, the obſerving the following Signs of true Conception may may ſet the matter in a clear Light.

A Woman therefore that has Conceiv'd with Child, found at the time of Conception a more than ordinary delight in the Act; alſo beſides the Signs above given, finds if cold Water be drunk, a coldneſs is left

left in her Breasts; also the tops of her Nipples look redder than formerly; the Breasts begin to swell and wax hard, with a little pain and soreness; the Veins of the Breasts are more clearly seen, than they were wont to be; the Veins of the Eyes are clearly seen, and the Eyes seem something discolour'd, with a blackness under the Lids; also the Face is discolour'd and looks wan, and the Body a small matter feeble, with weariness, yawning and stretching. It has been deliver'd for a certain Truth, that if the Veins under the lower Eye-lids be swell'd, the Veins in the Eyes appearing clearly, and the Eye something discolour'd, and at the same time the Woman not fatigu'd with any Indisposition, that Woman is with Child; and this shews it most plainly, just upon her Conception, and all the first two Months, and has been told many Women before they have been a fortnight with Child, which they never fail'd finding afterwards to be true. There are many fabulous Stories concerning knowing whether a Woman be with Child or not; such as by putting the Womans Urine in a Glass, and stopping it close for three days, and then straining it through a fine Linen Cloth, wherein, if she be with Child, you will find many small living Creatures; and that by putting a green Nettle into the Womans Urine, and covering it close, letting it remain therein a whole Night, if she be with Child, you will find the Nettle the next Morning to be full of red Spots; and if not with Child, with black Spots. And after this manner have divers Authors, as *Albertus Magnus*, *Michael Scotus*, and others, given it in their Writings, concerning a Womans being with Child with a Boy or a Girl, as that when she riseth up from her Chair, or the like, she sooner stays her self with one hand or the other, if with the right, she is with Child with a Boy, if the left, with a Girl; also that her Belly, when big with a Boy, lies rounder and higher than with a Girl. And that a Boy is felt first to stir on the right Side of the Womans Belly, and a Girl

on

on the left. That a Woman breeds Boys eaſier and with leſs pain than ſhe does Girls, and carries her great Belly with more nimbleneſs and activity. That the right Breaſt when a Woman is with Child of a Boy, is more plump and harder than the left, and the right Nipple redder, when being with Child of a Girl, the left Breaſt and left Nipple are ſo. That the Colour or Complexion of the Woman is more clear when ſhe is with Child of a Boy, and more ſwarthy when with a Girl. That if the Circles under the Womans Eyes, which are of a wan blue colour, be more apparent under the right Eye, and the Veins in that Eye more diſcolour'd than under the left, ſhe is with Child of a Boy; but if ſuch effects under the left more than the right, with a Girl. That if by the Womans milking a drop of Milk out of either of her Breaſts, into a Baſon of fair Water, the drop ſpreads and ſwims at top, ſhe is with Child with a Boy, but if it ſinks to the bottom, as it drops round in a drop, 'tis with a Girl. With many others of the like fabulous Stories, invented and inſerted only as amuzements, when there is no more in 'em than in the ridiculous Story of *Philippus Salmonthus*, in his Chap. *De Partu per Os*; or in the nonſenſical Aſſertion of a cerold Author, who affirms, 'That a drop of a Womans '*Menſtruous Blood* or *Courſes*, put upon a Looking-glaſs, will leave an indelible Stain thereon; which we have in a place before confuted, and which every Woman now has ſo much underſtanding as to know to be ridiculous.

Where Parents force their Daughters to marry Men contrary to their Liking, therein marrying their Bodies, but not their Hearts, is, for the moſt part, the cauſe of no Conception; for where there is want of Love, the Woman admits not her Husband as ſhe would if ſhe lov'd him, and as ſeldom conceives thereby, as Women do who are deflowr'd againſt their Inclinations; for the Man and Wife ſhould be of one Mind, and naturally of one Complexion, at leaſt

leaſt of a complacency equal to each other. Alſo it is a ſad thing Men ſhould take Women for their Wives which they by no means love, but rather hate them, marrying only for the Money ſake; ſuch corrupt beginnings uſually bringing ſorrow enough to all Parties that practiſe it.

Bleeding Virgins in the Arm, when their *Courſes* are juſt ready at firſt of all to break down, is, as ſome Authors affirm, the cauſe of their Barrenneſs when they marry; and for preventing which, they give this caution, never to bleed them in the Arm (unleſs upon urgent occaſions) before their *Courſes* have firſt viſited them, but rather in the Foot. Barrenneſs is alſo occaſion'd when both the Man and the Woman come to the School of *Venus* with Coldneſs, as before mention'd, living poorly, and diſpirited, through Cares of the World; for thoſe that would have Children, ſhould eat and drink of the beſt, according to the *Latin* ſaying,

Sine Cerere & Baccho vel Libero, friget Venus.

That is,

Without good Meat and Drink, Venus *will be frozen to Death.*

But to know whether the cauſe of Barrenneſs be in the Man or the Woman, it is held by ſome to be a certain way, to *take a handful of Barly, and ſteep half of it in the Urine of the Man, and the other half in the Urine of the Woman, letting it remain in for twenty four hours, then to take it out and ſet it in the Earth in two Flower-pots, the Man's by it ſelf, and the Womans by it ſelf, keeping them in a dry place that the Rain don't fall on them; watering the Man's every morning with his Urine, and the Womans with hers, and that which grows firſt is moſt Fruitful, and that that grows not at all, is naturally Barren, and will ever be ſo*: But as to the truth of this Experiment I have nothing to ſay.

As

As it is a great difficulty and piece of Art, to procure Fruitfulneſs to thoſe that are ſaid to be Barren, ſo is the Difficulty and Art no leſs, in ſome Women, to conſerve the Birth in their *Womb*, after the Woman has conceiv'd, eſpecially ſuch as are moſt liable to Miſcarry. As ſoon then as the Woman has conceiv'd, ſhe ought to be very cautious of the uſe of the ſix *Non-Natural* things, which are, (1.) Air: (2.) Meat and Drink: (3.) Sleep and want of Sleep: (4.) The Motion and Reſt of the Body: (5.) The Retaining and Diſcharging of the Excrements, and, (6.) The Paſſions of the Mind: And that for fear of incurring the dangers that the ſuppreſſion of the *Terms* expoſes them to, to the provoking the Child to an untimely Egreſs, tho' oftentimes Cuſtom, which being as 'twere ſecond Nature, gives leave to ſeveral things which tho' of themſelves are offenſive, yet never injures; therefore 'tis that Summer Fruits, violent Aromaticks, ſtrong Smells, whether ſweet or fætid, agree with ſome, which to others prove pernicious; alſo much Wine and Liquors that are acid, prove dangerous to ſome, even to cauſe Abortion, which to others that have been accuſtom'd to them, are never diſagreeable; the ſame may be ſaid of violent Motion, which all People allow will endanger Miſcarriage, yet to thoſe that have been us'd to exerciſe, and motion, uſing it as much as before they were with Child, never hurts or in the leaſt injures them; and ſo of long Watchings, Fear, Anger, Looſeneſs, Coſtiveneſs, and the like, which to ſome Women are very dangerous, nay, ſome are ſo prone to Miſcarriages, as that the leaſt offending in any of theſe, it immediately takes them, beyond any relief or prevention.

The cauſe of Womens Miſcarrying, is either the irritation or contraction of the *Womb*, occaſion'd by irregular Paſſions, violent Motion, drinking much Wine, eſpecially the firſt Months, ungrateful ſtrong Smells, external Cold, acid Food, Frights, Blows, Falls,

Falls, Suppreſſions of Urine, Coſtiveneſs, which cauſes great ſtrainings at Stool, Looſeneſs, the weakneſs or preternatural Situation of the Child, diſorders of the Kidneys, by Stone, *&c.* Cholicks, Redundancy or Exaltation of the maſs of Blood, Relaxation, Flagginess and Slipperineſs of the *Womb*, exceſſive Bleedings, Longings, ſudden Grief, Surprize or Fear, the *Piles*, the *Whites*, the *Venereal Diſeaſe*, (as mention'd in the ſixth Edition of my Book of that Diſtemper) and other cauſes, too long here to enumerate.

The Signs of Abortion, if at hand, are a heavineſs about the Loins and Hips, and wandring ſhooting Pains moving downwards from the Navel; to which may be added weakneſs, lazineſs, inappetency, the *Wombs* gathering it ſelf round like a Globe, bearing upon the Share Bone, Shiverings, Tremblings, Palpitations of the Heart, watery Matter iſſuing from the *Womb*, Bleeding there, involuntary forcing down of the *Womb*, &c. which ought to be remedy'd, if poſſible, and the moſt likely way is, by ſtrengthening the *Womb* and Bleeding in the Arm, in caſe the Woman applies in time, and the *Fœtus* be not ſeparated; Coral, Opium, Maſtick, Alkermes, Diaſcordium, Plantaine, Burnt Hartſhorn, Dragons Blood, Bole Armonick, and the like inwardly, as alſo Baths of Allom, Plaiſters, *&c.* are good, or this that follows.

Take red Coral, ſeal'd Earth, Bole Armonick, Dragons-blood, of each half a dram, prepar'd Pearl, Maſtick and Cinnamon of each half a dram, Species Diarrhodon, Abbatis a dram, Aromaticum roſatum a dram, Diaſcordium half an ounce, Confection of Alkermes with Gold two drams, with Syrup of Citron-peels, as much as is ſufficient to make an Electuary, of which to take the quantity of a Nutmeg, twice or thrice a day, drinking a Glaſs of Burnt-Claret after it.

This

This Medicine, I ſay, is good, but not proper for all, for as the Cauſes and Symptoms of Miſcarriages vary, as before noted, ſo muſt the Medicines; beſides, the Conſtitutions of Women differ much, and therefore what agrees with one, proves hurtful to another; 'tis adviſable then that when a Woman is likely to Miſcarry, ſhe ſhould make her application to ſome Skilful Phyſician, who upon enquiring into her Condition, and informing himſelf of her Conſtitution and Temperament, will ſoon come to know what is proper to be done, which if made uſe on, and the Woman be rul'd, will (if in time) no doubt but find benefit, it being poſſible ſo to help Nature in all her Extremities, as well this as others, as that in this particular Weakneſs, not one Woman in a hundred that uſually Miſcarrys, but would be prevented.

But before I leave this concerning Miſcarriages there being many who are deſirous of being informed of ſome Medicine, that they may as eaſily come by, as take; I ſhall inform them that I have a particular choice Powder for preventing Miſcarriages, which if taken conſtantly every Night going to Bed, and every Morning faſting, in a glaſs of Tent or *Alicant* Wine, for at leaſt ſome Weeks, will prove to be the moſt Excellent Thing in the World; for it removes all Inordinacies and Diſtemperatures of the *Womb*, fortifying it, and rendring the Child Strong and Healthy when born, and which will prevent all thoſe that have been ſubject to Miſcarry, from Miſcarrying, that I dare warrant they that take it, tho' they have Miſcarry'd never ſo many times before ſhall go out their full time, which is a Medicine worth remarking, and which will by every one that takes it, be highly Eſteem'd and Recommended, and indeed no more done than is the deſert of the Medicine, becauſe in all weakneſſes or relaxations of the *Womb*, to ſtrengthen both Mother and Child, Cure Weakneſs, Pain in the Back, *&c.* I do not think there is any Remedy

Remedy in all reſpects, equal to it, in the whole World.

Having gone thus far in diſcourſing of Matters, which 'tis hop'd, will not offend the Chaſteſt Ear, ſince it was intended for the good of ſuch as ſtood in need of knowing ſuch Infirmities, which they either were afraid, or aſham'd to reveal, or knew not where to apply for Remedy or Cure; I ſhall go a little further by way of Information, which may not unlikely be as ſerviceable as the other, and that is concerning the Errors of the Marriage-Bed, which very much hinder Conception.

Men and Women have no occaſion to be ſhewn or directed to the performance of the Act of Procreation, for when they arrive at a certain period of Years, they are from natural Inſtincts inclin'd to it of their own accords, and from thence (and ſo are all Animals) inſtructed the way of going about, or acting, as is moſt convenient for the Begetting or Propagating their Species; for Nature chalks down the way, inſomuch, that tho' they be brought up in the greateſt Ignorance, without ever hearing a word of Copulation, yet they know how to go about it, and ſtand in need of no Maſter for that end, than the bare Inſpiration of Nature, which determines all other Animals. Indeed there is this difference between Men and other Animals, that the latter are prompted to the Action by a Brutal Paſſion, when the former ought to confine his to the meaſures of Reaſon, and the Laws of the Society. Copulation is the joyning of a Male to a Female; both the one and the other are oftentimes tranſported by a furious Paſſion, which (without liſtening to Reaſon) hunts for Satisfaction. This Paſſion is occaſioned by a mixt motion of Pleaſure and Pain in the *Genitals* which raiſes an eager Deſire for Copulation, wherein the Male gives, and the Female receives, but as the neceſſary qualifications, in order to a regular giving on the Male ſide, has already been, ſo the receiving

ceiving part on the Female ſide, comes now in place alſo to be properly conſidered.

I need not relate how deſirous young People are of Marriage, and when Married, how deſirous they are of having Children, and how much oftentimes their Deſires are fruſtrated, by being too deſirous and ſolicitous thereof, for notwithſtanding the utmoſt endeavours us'd for that end, all the Succeſs depends on a Bleſſing from above, and by their being over Thoughtful and Deſirous, meet with Diſappointments, which otherwiſe might be granted according to their Endeavours, for over Eagerneſs and Deſire, or what we call too much Salacity, hinders Conception. Thus we often ſee brisk charming Women, even Beauties, which have all the Promiſes of Pregnancy on their ſide, and at the ſame time their Husbands to all appearance, as well capacitated as is poſſible for Men to be; nay, neither of them upon the ſtricteſt enquiry by Phyſicians, found in the leaſt deficient or wanting therein, who alſo upon uſing Coition, have their Imaginations and Fancies fir'd ſo, as to make no manner of Indiſpoſition, yet ſuch ſhall go without Children, when others not ſo well provided, are never in want of thoſe Bleſſings. A little good management in ſuch People has been of wonderful effect, and which I could here propoſe, but as it may ſully the minds of ſome, I rather choſe to forbear, tho' I know it would be of uſe to numbers of People, who would gladly take the hint, and obſerve it, with much ſatisfaction: But ſince it is improper to make that matter Publick, I will give theſe following Admonitions, which to ſome may be of advantage. When the Act then of Coition between a Man and his Wife that deſire Children is over, the Woman is to repoſe herſelf, (which ſome ſay to have a Boy muſt be on the right Side; a Girl, on the left; but that is fabulous) with her Head lying low, and her Body declining, that by ſleeping a while in that poſture, Conception may be furthered, drinking a glaſs of *Malaga* Sack,

or

or good Tent or *Alicant*, Night and Morning, for a few days after. *Hippocrates* in his Book *De Sterilibus & de Natura Muliebrum*, ſpeaks much of thoſe matters, and adviſes when Women cannot Conceive, and there ſeems to be no apparent Reaſons for that want, that ſhe ſhould eat *Polypi* roaſted in the Flame very hot, and almoſt half burnt, and to beat *Ægyptian Nitre*, *Coriander*, and *Cummin* together, and to make Balls of them, and apply them to the *Pudendum*; tho' this Cure, he ſays, is not proper for all Barren Women, but only for ſuch as are Cold, and have but little *Seed*: For the *Polypus* is a moſt ſalacious Animal, and goes into a Conſumption through too much Coition, and ſuch things muſt needs encreaſe *Seed*, for they conſiſt of ſuch a Juice, and are apt to be turned into the ſame; and what he here orders to be given, is heating, and therefore Tentiginous. But the Cure of Barrenneſs, muſt be as in other Diſeaſes, according to the occaſion or cauſe of that Barrenneſs, for that it is manifeſt that one way or method will not Cure all Barren Women, as vulgar Phyſicians have perſwaded themſelves, for to ſome Women ſome ſort of Medicines, and to others other ſort of Medicines muſt be us'd: To ſalacious Women that yet cannot Conceive, gentle Aſtringent Medicines muſt be adminiſtred. To them that have no Propenſity or Inclination to *Venery*, things that heat, reſtore, and breed *Seed* muſt be given, and ſo of others, not forgetting at the ſame time to obſerve what Conſtitution and Temperaments they are of. Oleous and Spirituous Things that partake of Volatil and Sulphureous parts excite *Venery* much in Women.

Claudius highly recommends a Decoction of *Vipers*, and of the *Womb* of a *Hare*, with *Nutmeg*, *Nux Indica*, *ſhavings of Ivory*, *Cloves*, *Cinnamon and Biſtort*.

Grulingius ſays, a moſt certain remedy to help Conception is this that follows.

Take the Stones of a Ram prepar'd in Wine and dry'd, the Womb of a Hare prepar'd, Mace, Cloves, Seeds of Arum each two drams, Saffron a dram and half, the Kernels of Hazle and Piſtachio-nuts of each ſix drams, bruiſe them and boil them in two Pounds or Pints of Malmſey Wine, to the conſumption of a third, then ſtrain and give two ounces every Night, for three Nights, juſt after ſhe has had her Courſes, and the fourth Night let her lie with her Husband and ſhe will Conceive.

Hartman ſays, if half a Scruple of the Salt of *Satyrion* be given frequently to Women in *Malmſey* Wine, or *Aqua Vitæ*, after the flux of the *Menſes*, it will make them Conceive, and that with this Secret he had Cur'd many Women in a ſhort time, and alſo Men, with the Eſſence of Ants.

Simon Pauli ſays, that *Speedwell* is good for Barren Women. And *Mercatus* extreamly commends a *Peſſary* made with *Garlick* bear, and *Oil of Spike* wrapt up in a long Rag, and put up the Womans Body, whereby the Woman will find much Pleaſure, ſo as to procure Conception, tho' never ſo long deſpaired of.

Solenander ſays, that half a dram of powder'd Pepper, with three ounces of Milk, and half an ounce of Sugar, procures Conception, as Experience teſtifies.

For Man and Wife to uſe Coition, in order to get Children, when either of them are not in Health, but have ſome Sickneſs or Diſorder on them, be it what it will, is an Error, and a very great one; for by that means if the Woman happens to Conceive, it turns to the diſadvantage of the Child, who is born, either with abundance of ill Humours inherent, or proves but indifferently well ſtockt with Wit, or is afflicted with ſome languiſhing Diſeaſe, which being rivetted into the Stamen or natural Habit of the Child,

Child, is not to be Cur'd by all the Art that can be us'd; ſo that if it lives, it becomes a ſickly infirm Child, and perhaps miſerable to it ſelf for ever, as well as troubleſome to its Parents and all about it; tho' that fam'd Surgeon in his time, *Ambroſe Parry*, and others alſo ſay, that Sickly or Diſeaſed Parents do ſometimes get ſound and healthy Children, and gives the reaſon thereof.

All ſorts of Sadneſs, Trouble and Sorrow, are direct Enemies to the Delights of *Venus*, and ought eſpecially to be avoided; and therefore when a married Couple are to uſe Coition, in order for Conception, all that ſhould be firſt baniſh'd and forgot, for if a Woman Conceives when her Spirits are afflicted, it will have a very ill effect upon the Child that ſhall then be begot, even ſuch as many times is never after to be remedied: Therefore it is adviſ'd that they lay aſide all Paſſion, Vexation, anxious Thoughts and Trouble, before they begin to make uſe of thoſe means, that from an inherent Inſtinct, Nature has ordain'd to that purpoſe; and it would be neceſſary alſo that they cheriſh their Bodies with ſome generous Reſtoratives, and get their Imaginations Charm'd with ſweet and melodious Airs, that their Spirits might be rais'd to the higheſt pitch of Inamour, that ſo by their being rendred Brisk, Airy, and Vigorous, Conception may enſue, not but at the ſame time all exceſs is to be avoided, for that inſtead of raiſing, will allay and flatten the briskneſs of the Spirits, and render them dull and languid, whereby Conception will be rather hindred, than furthered.

Heſiod adviſes all married People not to uſe Copulation when they return from Burials, but when they come from Feaſts and Plays, leſt that their ſad, heavy, and penſive Cogitations, ſhould be ſo transfus'd, and engrafted into the Iſſue or Child that may be begotten; for the natural Habit or Temper of the Parents, like Diſeaſes, are transfer'd to the Child, in

every reſpect, as they were in at the begetting thereof, and proves an Hereditary Title of Good or Ill, as they themſelves were in at the time of that Conception. And we ſometimes ſee this much more remarkable, when Parents that are Crook'd-back'd, get Crook'd-back'd Children; thoſe that are Lame, Lame Children; thoſe that are Leprous, Leprous; thoſe that have the Stone, the Stone; thoſe that have the Phtiſick, the Phtiſick; and thoſe that have the Gout, the Gout; and ſo of other Diſtempers; the *Seed* following the Power, Nature, Temperature and Complexion of him that engendreth it. So likewiſe, *e contrario*, thoſe that are in Health and of ſound Habits, get healthy and ſound Children, born with a good Stamen, which nothing but exceſs, irregularity or accident, will to any meaſure injure. It is likewiſe abſolutely neceſſary that Married People in their mutual Embraces in order for Children, do come together and meet each the other with all imaginable Ardour and Love, ſo as that neither of them want motives to the performance of the Act; for if either of their Inclinations flag, or Spirits are not fired, they will certainly fall ſhort in what Nature requires, and the Woman will either miſs of Conception, or elſe the Child prove weakly in its Body, or defective in its Underſtanding; therefore 'tis adviſable that before they begin their Conjugal Embraces, to invigorate their mutual Deſires, and make their Flames burn with a fiercer Ardour, by thoſe toying and endearing ways that Love is a better Artiſt to teach, than I am to write; tho' *Ambroſe Parry*, when the Fault is on the Womans ſide, in behalf of them (who he ſays, are generally more ſlow and ſlack to the Act than the Men) ſpeaks plain in his Book of Surgery, *pag.* 593. in telling us, That when the Husband comes into his Wifes Bed-Chamber to Careſs her in order to Conception, and finds her cold to the Act, he muſt entertain her with all kind of Dalliance, wanton Behaviour, and Allurements to *Venery*, by Cheriſhing

riſhing, Embracing and Tickling her, and that not abruptly to break into the Field of Nature, but rather to creep in by little and little, intermixing more wanton Kiſſes, with wanton Words and Speeches, handling her Secret Parts, and Breaſts, that ſhe may take Fire and be inflam'd to *Venery*; for ſo at length the *Womb* will wax fervent with a Deſire of Copulation, which then is the more likely opportunity for Conception. But, adds he, if all theſe things will not ſuffice to inflame the Woman, or raiſe her Deſire of Copulating with her Husband, it will be neceſſary firſt to foment her Secret Parts with a Decoction of hot Herbs made with Muſcadine, or other rich Wine; and put a little Musk or Civet into the Neck or Mouth of her *Womb*; and when ſhe perceives a tickling ſenſation of Pleaſure there, ſhe is to advertiſe her Husband thereof, that at the very inſtant and Moment of that deſire, he may embrace her, by which means a Child may be formed and born.

It is affirmed by divers good Authors that have wrote concerning Conception, that if a Woman on the fourth Day after her *Courſes* break down, drinks but ſix ounces of the juice of Garden Sage, with a little Salt diſſolv'd in it, and her Husband preſently after has converſation with her, ſhe will infallibly Conceive. And *Ætius* alſo affirms, that the *Ægyptian* Women, by the uſe of this only Remedy, became fruitful after a raging Plague that had been amongſt them. And ſome ſay that Garlick has ſuch an effect by way of *Peſſary*, as that many who have deſpair'd of ever having Children, have Conceiv'd by thruſting up high in the Privities a head of it heated with Oil of Spike, and wrapt in a fine Rag, as aforeſaid; for that it powerfully forces the *Courſes*, and cleanſes and delights the *Womb*, which before was foul and injur'd, ſo that Conception ſoon follows. And when all is done that Nature can require, the Man muſt take care he does not part too ſoon from the Embraces of his Wife, leſt ſome ſudden interpoſing Air ſhould ſtrike

ſtrike cold into the *Womb*, which, as I obſerv'd before, may occaſion a Miſcarriage, and thereby deprive them of the Fruit of all the Labour and Pains, which they had before taken to procure a Child: And when after ſome ſmall convenient time, the Man has withdrawn himſelf from his Wife, let her, as ſaid before, betake her ſelf to Reſt, with all ſerenity and compoſure of Mind, and keep her ſelf clear of all anxious, perplexing and diſturbing Thoughts, or any kind of perturbation, or uneaſineſs whatſoever; and to remember as much as ſhe can, for a while at leaſt, to keep in the ſame order of lying on her Back, and not turn her ſelf out of the poſture on which ſhe firſt repoſes her ſelf; and as much as may be to avoid Coughing and Sneezing, which by the violent ſhaking or concuſſion of the Body, is a great Enemy to Conception, eſpecially if it happens ſoon after the act of Coition. And alſo from that time forward ſhe ſhould endeavour to keep ſedate in her Mind, and ſtill in her Motion, ſhould avoid all Noiſe and Clamour, and endeavour that her Body be neither coſtive nor looſe; getting of Cold alſo ſhould as much as poſſible be prevented, for Coughs by that means cauſes a forcing: Likewiſe all ſweet Scents, eſpecially to thoſe that are *Hyſterical* or ſubject to Vapours, ſhould be abandon'd, as ſhould be the eating of ſharp Salt and windy Foods and Medicines; by which obſervance and regularity Conception will be furthered and preſerved, and the Woman go the end of her time, ſafely and cheerfully, where I ſhall leave her to be manag'd by her Midwife, whoſe Buſineſs it is then, more properly than mine, both to Deliver her ſafe, and preſerve her thro' her Month to her going abroad, and being in a condition again to Bed with her Husband, in order for the making more work for Mrs. Midwife.

MVSEVM BRITANNICVM

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